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THE INFLUENCE OF THE PSALMS UPON THE IDEAS OF THE NEW TESTAMENT

by

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(A.B., Evansville College, 1922; S.T.B. Boston University 1927)

submitted in partial fulfillment of the
requirements for the degree of
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Chapter I

Introduction

Section I. Review of the Work Previously Done in this Field.

Though a number have written on the general subject of the influence of the Old Testament upon the New or on some special phase of that subject, none have attempted to evaluate the influence of the Psalms upon the New Testament. This seems strange in view of the fact that in its expression of religion as a personal relationship to God the Book of Psalms approaches the New Testament more closely than any other Old Testament book.

No Work on Quotations from Psalms

The literature on the subject of the quotations from the Old Testament in the New is considerable. From the very earliest times commentaries have contained remarks on the quotations. Among the commentators writing these works Toy[1] lists Jerome and Grotius. Toy also lists[2] forty-five significant works on the subject from 1607 to 1877. Students in this field will be grateful to Westcott and Hort for placing in uniodal type verses, expressions, and phrases quoted from the Old Testament in their New Testament in Greek which appeared in 1881. While their work was not directly upon the subject, yet it furnished the best text of the New Testament available and made it easy to locate the quotations.

Interest from Early Times in Quotations

Professor C. H. Toy, in his book "The Quotations in the New Testament" published in 1884, has given us an authoritative

1. Toy: Quotations in the New Testament p.xxxvii
2. Ibid pp. xxxviii -xliii.

work, which has never been superseded. The chief value of his work is that it gives the passage quoted and the quotation in the original languages and the translation with brief but adequate comment. His list is limited in that it does not include references but only passages that are actually quoted.

C. H. Toy's Quotations

A complete[1] list is given us in the work of W. Dittmar which was published in 1899. In his "Vetus Testamentum in Novo" he has given us quotations, references, and reminiscences - in fact he has listed the passages which even in the most remote way remind us of a passage in the Old Testament. These are printed in the Greek so that one can readily make comparison. Dittmar includes in his list quotations from and references to Jewish literature other than that contained in the Old Testament.

Dittmar

Two works have appeared from the hand of Eugene Hühn which has made a contribution to this field of knowledge. "Die messianischen Weissagungen des israelitisch-jüdischen Volkes" was published in 1899 and the following year there appeared "Die alttestamentlichen Citate und Reminiscenzen im Neuen Testamente". The latter work is carefully done, but is naturally limited by the author's purpose to show the fulfillment of Messianic prophecy in the New Testament.

Hühn

1. His list is complete in the only sense that is humanly possible. We have added other references which we have felt showed an influence on the New Testament.

The work of selecting the passages which show the influence of the Old Testament upon the New has been well-done. With our present texts very little will be added. But contemporaneously with this development there has been a study of the ideas in the New Testament which have felt the influence of the Old Testament. For the most part this study has been confined to a consideration of the quotations and references. Where the author has departed from this method his work has become a history of the growth of certain ideas common to the two Testaments.

Interest in Influence of O.T. on N.T.

J. J. S. Perowne in his commentary on "The Psalms", the first edition of which appeared in 1864, made some very helpful comments upon the passages which were quoted in the New Testament. His purpose was to illuminate the verse in the Psalms, but often some helpful light was reflected on the New Testament passage. Eugène Massabieu's "Examen des citations de l'ancien testament dans l'evangile selon Matthieu" (1885) limits the study to that of a single book of the New Testament. Hans Vollmer limited his study to the writings of Paul in his "Die alttestamentlichen Citate bei Paulus" which was published in 1895.

Perowne
Massabieu
Vollmer

C. H. Toy in the preface to his "Quotations" promised a work in which the theological or hermeneutical principles should be stated and illustrated by examples. In his "Judaism and Christianity", which was published in 1890 to fulfill this promise, he confessed the difficulty of the task which he had

Toy's "Judaism and Christianity"

set for himself and gave us instead a history of the growth of certain ideas as revealed in the Sacred Writings of Jew and Christian. As a result, this scholarly work gives little help in a study of the influence of the Psalms upon the New Testament.

Clemen

The most complete work in the study of the use of the Old Testament by the New Testament writers is "Der Gebrauch des alten Testamentes in den neutestamentlichen Schriften" published in 1895. In this study August Clemen, the author, is interested rather more in the method and purpose of the quotations than in the ideas conveyed.

Macfarland and Gilbert

The most intensive study made previous to the present paper was that of Charles S. Macfarland who wrote "Jesus and the Prophets" in 1905. He included the Psalms among the Prophets and made a thorough study of the quotations of Jesus from these Old Testament books. So far as the Psalms were concerned, his discussion was, therefore, limited to a very small number of passages. More recently (1926) G. H. Gilbert has written a book on "Jesus and His Bible". His work is also helpful and illuminating but limited in its scope.

Our Present Study

Up to the present time no work has appeared which has attempted to appraise the influence of the Psalms upon the ideas of the New Testament. To this task we have addressed ourselves and present the results of our study in the following pages. We have found abundant material at hand and acknowledge our indebtedness to the works

mentioned in this introduction, to numerous commentaries, and to books and articles on kindred subjects, all of which are listed in the bibliography.

Section 2. The Aim and Method of this Study.

The Value of this Study

The Psalms belong to both Testaments. Often they are bound with the New Testament. Only Jeremiah in the Old Testament has any expression of personal religion of the type known to the Psalmists and followers of Jesus. Because of the close relationship between the Psalms and the New Testament it has seemed good to make a study of the former upon the ideas of the latter. This study has, at least, the following values:

(1) It aids in the interpretation of passages in the New Testament. See, for example, our comments on Romans 9:5, Hebrews 2:6-8, and Revelation 11:18.

(2) It gives an appreciation of the value of the Psalms for Christians. New meaning and new value will be associated with the Twenty-second Psalm, for example, by studying its influence upon the New Testament. We have proven this in a study by our prayer-meeting group.

(3) It gives an appreciation of the ancient Hebrew poets and their religion. Making allowance for the fact that we Christians are likely to read meaning back into their verses, still we see that in a marvellous way they approached the spirit of Jesus. That spirit is revealed in such passages as "The meek shall inherit the land" (Ps. 37:11) or "He shall cry unto me, Thou art my Father, my God, and the rock of my salvation" (Ps.89: 26).

(4) It gives an appreciation of the relation of the Old Testament to the New. We realize how dependent upon the Hebrew Scripture were the followers of Jesus in the propagation of the new faith.

(5) It establishes a bond between Judaism and Christianity. It defines common ground between the two faiths and shows the steps by which one grew out of the other.

Aims

It is scarcely necessary to show that the Psalms exercised an influence upon the New Testament. But it is one of the aims of this paper to describe the extent of that influence. Having done that we purpose to describe the influence of the Psalms upon the ideas of the New Testament.

Methods

To realize these aims we address ourselves to a three-fold task. First, we shall show that it is perfectly reasonable to expect this influence, because the Psalms were well-known to the Jews of that day, and later to the Christians. Next, we shall take up the New Testament itself to discover the evidence of this influence. And last, we shall describe the influence upon the ideas of the New Testament. Our conclusions are stated in Chapter XIII.

Criteria for Judging Presence of Influence

A word further needs to be said concerning the gathering of the evidence for the influence of the Psalms upon the New Testament. We must decide what to include and what to reject. We must, therefore, set up certain criteria by which to make our decisions. They are two in number. First, we shall include as evidence only those passages of the New Testament which

show some trace of some particular passage from the Psalms in its thought or language. If this seems arbitrary, let us remind ourselves that this is the only way to arrive at any defensible conclusions. The only alternative to this method is to write a history of the idea involved. That is not our present purpose. Our second criteria has to do with what we shall exclude. We shall exclude all passages from consideration except those (1) in which there is a marked similarity of language and style (2) in which there is a significant similarity of thought or a clear reference, or (3) in which there are actual quotations. Obviously, mere similarity is no argument for the presence of influence. It may be a mere coincidence. But if it be of such a nature as to make coincidence improbable, as for example in the use of an unusual expression, we may raise the question of influence. It is also true that the influence may have come from a similar passage in one of the other books of the Old Testament. Where such passages exist, we have rejected the New Testament reference except in some cases where there seems to be evidence that the influence from the Psalms is more probable. In these cases we refer to the parallel passages in the other Old Testament books. In the work of selecting our evidence from the New Testament we have before us two possible modes of procedure: (1) To doubt all we can or (2) to accept the best possible explanation. All constructive work must proceed on the second method, especially where all the factors cannot be known.

In this paper the expression, "the Psalms," means the contents of the Book of Psalms in our English Bible. The refer-

ences are to the American Standard Version unless otherwise noted. This is for the purpose of avoiding confusion. Otherwise, in some cases, the references to the Psalms in the Hebrew, Septuagint, and English versions would all be different. Since we, of necessity, must keep close to our Biblical material, were we to give references to all the versions in addition to the New Testament, we would hopelessly clutter up our pages. Those who read the Hebrew and Greek can readily find the desired passages in Kittel's Biblia Hebraica or the Cambridge Edition of the Septuagint. Wherever the American Standard Version illustrates the point under discussion, the original version is not given. That version is used everywhere except in Chapter V where the author has used his own translations for the purpose of making apparent the source of the New Testament passage and the variations from that source. Wherever the Greek is copied, the grave accent appears where it appears in the passage copied, though it be only a word or phrase. Only a few abbreviations are used and these will be easily recognized by any student of the Bible.

Miscellaneous

Chapter II

Use of the Psalms in New Testament Times

Section 1. By the Jews

Raising the Question

Did the Jews before and during the time the various books of the New Testament were being formed use the Psalms? Written in their sacred language, rich in references to the temple, and full of allusions to the history and religion of the Jews, the Psalms seem especially fitted for use by them. Our question seems absurd. We are ready to agree with Oesterly[1] that the liturgical use of Psalms in the Jewish church in pre-Christian times is too well-known to need many words.

Evidence from OT.

Yet we must raise the question for when we search for evidence that certain Psalms were used in Temple worship we find that it is very meagre. Without doubt psalms were used. In Ecclesiasticus chapter 50 there is a eulogy of "Simon, the son of Onias, the great priest". In a description of the sacrificial service in the Temple we read that "the singers also praised him with their voices; in the whole house there was made sweet melody."(v.18) The Chronicler makes a number of references to the singers. (See I Chr. 9:33f; 15:16-24; 16:4-36). We may be assured that psalms were used in pre-Christian times. The question is as to whether they were the Psalms with which we are concerned in this treatise.

1. Oesterly - Jewish Background of Christian liturgy p.73.

The Psalter itself tells us very little concerning its use in the temple worship. We learn from the titles that

Evidence from the Psalter

Psalm 30 was used at the Feast of Dedication and Psalm 92 for the Sabbath Day. Psalm 100 was used in connection with the thank offering.[1] The Septuagint in addition assigns Psalm 24 for use on Sunday, 48 on Monday, 94 (according to Theoderet also 101) on Wednesday,[2] 93 for Friday, and 29 on the last day of the Feast of the Tabernacles.

The reliability of the titles is a matter of concern in a discussion of the use of the Psalter as it affects the influence of the Psalms upon the New Testament.

Reliability of that Evidence

We will note that out of this very meagre evidence very little comes from the Hebrew Bible and that not from the original text. However, several facts corroborate this testimony. In the first place the Septuagint probably preserves the musical notations for a time near the beginning of the Christian era. Schürer[3] believes that in the case of the Psalm for the Sabbath the statement concerning that day has forced its way back into the Massoretic text. If this is true it indicates that the statements concerning the days are from a later time indicating the use of the Psalms nearer the beginning of our era. A second proof of the reliability of these statements contained in the titles is the fact that they are supported by the Mishna. . . The value of this evidence from the Mishna will be discussed later in this chapter.

1. This is the opinion of Kittel - Die Psalmen p. XVIII.
2. Kittel - Die Psalmen p. XVIII.
3. History of the Jewish People in the Time of Jesus Christ Second Division Vol. II.

The Mishna (Tamid VII, 4)[1] repeats the information given above and adds Psalm 82 as the Psalm for Tuesday. The tractate Sopherim gives the proper Psalms for the festivals.[2] Psalm 47 is the Psalm for Rosh-hashanah (New Year's Day); Psalm 76 and 118:25 for the Feast of Tabernacles; Psalm 104 for the New Moon Festival; and Psalm 130 for the Day of atonement.

Evidence from the Mishna

We do not claim that irrefutable proofs can be given for the reliability of the Mishnic sources for our purpose. The Talmud for example, is a confused conglomeration of regulations and sayings gathered from several centuries. A careful distinction is not always made between men of the same name. However, for his Jewish Background of the Christian Liturgy from which we have taken the facts contained in the preceding paragraph, Oesterly has gone to great pains to discover the reliability of the sources. As to the date of his sources his problem is exactly the opposite of our problem as to the date of the title of the Psalms. The later the date of the titles the more sure we are that the instructions affect the use of the Psalms in New Testament times. Oesterly must prove that the passages used by him are of pre-Christian date. If they are later

Reliability of the Evidence

1. Tamid VII, 4 is quoted as follows by Oesterly: "Jewish Background of the Christian Liturgy" p.74: "These are the Psalms which the Levites used to recite in the Temple; on the first day of the week they used to recite The earth is the Lord's (24); on second day, Great is the Lord (48); on the third day, God standeth in the Congregation of the mighty (82); on the fourth day, God of vengeance (94); on the fifth day, Exult aloud unto God our strength (81); on the sixth day, The Lord reigneth (93); on the Sabbath, A P salm a song for the Sabbath Day (92)."
2. See Sopherim xvii 11, xviii 2; xix 2. References given by Oesterly: Jewish Background of the Christian Liturgy p.74

they cannot have influenced the worship of the day of Jesus and the Apostles. Very satisfactory proof of this he adduces. Those who are interested may read his argument beginning on page 17 of the work to which we referred. To include it here would lead us too far afield. That we may see the nature of his contention we quote: "It is, then, from about 250 B. C. onwards that the material, embedded in which our evidence is to be sought, was in process of growth; and this evidence exists by no means only in the later centuries of this long period; for from its beginning stories of accumulated learning were retained in the memory, and passed on in this way from one age to another, there being an aversion to their arrangement on written form".[1] Oesterly[2] further bases the reliability of his sources upon: (1) The care with which the genealogies of the priests were kept. The earlier Sopherim were priests. Therefore a saying could be dated. (2) The many cases in which statements are corroborated by what is said in other ancient documents. (3) Oral tradition based upon decisions by teachers.

1. Page 18. Oesterly continues with the quotation from Abelsom's "The Immanence of God in Rabbinical Literature" pp 357ff, which we give here as further support of our statement: "The researches of Zunz, Hoffman, Backer, and others, would lead us to stretch back the origin of Midrash to the age of 'Sopherim'. The 'Sopherim' besides orally translating the Law into vernacular, added interpretations of their own, which, after being orally handled by successive generations, became finally written down in the earliest Midrashim such as Sifra, Mechilla, Bereshit, Rabbi, etc. Indeed, the early origin of much Midrashic literature is seen from the fact that traces of it are to be found in many pre-Christian Apocalyses, as well as in the Apocrypha, the works of Josephus and Philo, and in some of the lesser known specimens of Jewish-Hellenistic Literature." The Sopherim were the scribes from the time of Ezra to the Maccabean period (450-100 B.C.) See Schechter under Talmud in Ex. Vol. of H. B. D. p.58a. Thus we see that Oesterly would date some fragments as early as 100 B. C.
2. Oesterly - Jewish Background of the Christian Liturgy p.34

A particular decision was connected with the name of the teacher making it and handed down orally for some time. He continues:[1] "In the liturgical domain there are two factors which inspire confidence in the evidence of the Mishna; first, the obvious fact that all which deals with the records of worship is naturally treated with special reverence, and is therefore the more likely to be handed down with scrupulous exactitude. And secondly, in this domain other materials exist which, when compared with the Mishna details, testify to its reliability; we refer to the ancient Jewish service books."

We may therefore, assert with a great deal of assurance that some of the Psalms were used in the worship of the Temple.

Further Evidence from the Mishna

In all probability the Psalms used in the New Testament Times for the days of the week are those named earlier in this chapter. Graetz[2] describes the conditions of the times and shows that these Psalms were especially fitting. Elbogen[3] regards as very early the tractate Tamid, from which we get the names of these Psalms. We may accept as valid the information gleaned by Oesterly from the tractate Sopherim concerning the Psalms for the great feasts, which are enumerated above. Remembering that he carefully does not claim irrefutable evidence for his conclusions, we may place a great deal of

1. Oesterly - Jewish Background of the Christian Liturgy p.34
2. H. Graetz - Die Tempelpsalmen in Monatschrift für Geschichte und Wissenschaft des Judenthums 1878 pp.220-222.
3. "Der Traktate Tamid gehört zu den ältesten Bestandteilen der Mishna, zu denen, die bei der Reaktion bereits fertig vorgelegen haben. Schon darum gebührt der Meschna Tamid besondere Beachtung weil ihre Mitteilungen uns in die alte Zeit zurückversetzen." Elbogen - Studies in Jewish Literature etc. p.77.

confidence in the following quotation:[1] "The Hallelujah Psalms i.e. 104-106, 111-113, 115-117, 135, 146-150 were known by heart by the people. There were doubtless many other parts of the service which the people knew by heart in the days when they could not otherwise have taken their proper share in it. The passages in the New Testament in which speakers quote from the Psalms evidently point to their having been committed to memory (Luke 20:42; 24:44; Acts 1:20; 13:33)". Kittel[2] tells us that the Hallel (Psalms 113-118) was sung at the Feasts of the New Moon and of Dedication, and at the three great annual feasts (Wallfahrtsfesten) Passover, Pentecost, and Tabernacles. The use in the New Testament Times of the Psalms named and referred to in this paragraph is well-attested. How many more were used we do not know. Oesterly[3] says that in the synagogues to-day only about half of the Psalms are used and that the number in use now is larger than originally.

Use of Other Psalms

We have evidence that other Psalms were used. According to Hirsch,[4] Sopherim corroborates the title of Psalm 30 that it was used at the Feast of Dedication (Hanukkah). On the same authority he names Psalm 150 along with 104 for use at the New Moon. Psalm 81 and the concluding verses of Psalm 29 were New Year's Psalms. The Songs of Degrees (120-134) were probably sung by the pilgrims coming up to the feasts. Thackeray[5] tells us that according

1. Oesterly - Jewish Background of the Christian Liturgy p.75
2. Die Psalmen p.404
3. Jewish Background of the Christian Liturgy p.73
4. Psalms in Jewish Encyclopedia. The reference is Sopherim 18:2
5. Thackeray - The Septuagint and Jewish Worship p.46, 55-60

to Sopherim the proper Psalm for Pentecost was 29 but according to the Rabbinical authorities it was Psalm 68. We cannot claim with authority that these Psalms were used in Jesus' day in the Temple worship.

We have seen now that a number of the Psalms were used in the public worship of the Temple. We need not believe that these were the only ones. We are now interested in knowing whether they were used in such a way as to become familiar to those who wrote the New Testament books.

Did the People Learn Them?

There were three services daily at the Temple.[1] The morning sacrifice, a little later a liturgical but non-sacrificial service, and in the afternoon, (originally at sunset) another sacrifical liturgical service.

The Temple Services

"At daily morning sacrifice, which included the regular whole burnt sacrifice for the people with meal offering, libation of wine, the high priestly offering, and the various individual sacrifices which were presented, the Levitical choir sang and played."[1] When the sacrifice was offered the priest struck the cymbals, and the Levitical choir sang the Psalm of the day in three parts as the priests began to pour the drink offering. At the close of each part the trumpets blew three times and the people fell on their faces and worshipped. The afternoon sacrifice was in scheme the same as the morning, but shorter.

Were the people present so that they heard the Psalms sung by the Levitical choirs?[2] As the priests and Levites

1. See Peters: - The Psalms as Liturgies pp.78f for information contained in this paragraph; also the quotation.
2. Oesterly: - Jewish Background of Christian Liturgy p.75

were divided into twenty-four courses, so the people were divided into twenty-four courses. Each division of priests and Levites served in the Temple one week, making the change on the Sabbath day. Schürer[1] quotes Taanith iv, 2 "When the time for service came round the priests and Levites of the courses went up to Jerusalem, while the Israelites belonging to that course met in the synagogues of their own towns and read the account of creation." The corresponding passage in Tosefta adds to "the Israelites belonging to that course" the words "who were unable to go up to Jerusalem". So probably only a deputation went to the Temple at Jerusalem, But there were a number who were there to hear the Psalms used at the service. Besides this there were the multitudes who went up to the great feasts.

The People Attended

Those who attended took part and repeated at least some of the Psalms used on these occasions.[2] There is evidence from the Chronicler that as early as the third century B.C. the laity were by no means mute spectators of Temple worship (I Chr. 16:36). There is further evidence from the Psalter: "And let all the people say Amen, Hallelujah"(Ps. 106:48).[3] Peters tells us[4] that on the eighth day of Tabernacles after the Levitical choir has chanted the Pilgrim Psalter (Ps. 120-134)[5] that the precentor, inviting the people with a hallelujah, took up Psalms 135 and 136, and intoned them, the people responding. Peters is not at all careful about giving us the

The People Participated

1. Taanith iv, 1-4. See Schürer's History of the Jewish People in the Time of Jesus Christ. p.275 Second Division Vol.1.
2. See Oesterly's Jewish Background of Christian Liturgy p.75.
3. Cf. Keet's Liturgical Study of the Psalter .p.59.
4. The Psalms as Liturgies p.78.
5. Succah 51b.

sources of his information, but we may give some credence to his statement in view of the fact that Oesterly includes among the Psalms which the people knew by heart Psalm 135.[1] The use of the Songs of Ascents (Pilgrim Psalter) by pilgrims coming up to Jerusalem for the great feasts is commonly accepted. (Briggs, Hirsch, Peters).[2] According to Mishna:[3] "Eighteen times during the year an individual may recite the whole Hallel, and they are: On the eight days of the Feast of the Tabernacles, on the eight days of the Feast of the Dedication (Hanukkah), on the first day of the Passover and on the day of Pentecost." While in exile twenty-one times were allowed. Thackeray[4] says that Psalm 118 was designed to be sung antiphonally by a procession approaching the Temple and the Levitical choir within. The concluding verses were sung as the processional entered the Temple. The song of the children in the Temple (Mt. 21;9,15) at the time of Jesus' Triumphal Entry indicates such a use of the Psalm.
At least the people knew the twenty-fifth verse of the Psalm. We cannot claim that all of the evidence produced in the preceding paragraph shows the use of the Psalms at the beginning of the Christian era, but at least there is enough to indicate that the people knew several of the Psalms and parts of them by memory.

For the use of the Psalms in the synagogue there is almost no evidence in the Mishna. Schürer does not even mention the Psalms in his description of the synagogue service.[5] George

1. Oesterly: Jewish Background of Christian Liturgy p.75
2. Briggs: Commentary on the Book of Psalms p.lxxixf. Hirsch: Psalms in Jewish Encyclopedia 246,247. Peters: The Psalms as Liturgies p.78f.
3. Taanith iv. See Rodkinson's translation of the Babylonian Talmud p.84.
4. Thackeray: The Septuagint and Jewish Worship pp.59-60.
5. Schürer: History of the Jewish People 2nd Div. Vol I pp.76ff.

Foot Moore thinks that it "would seem natural" that during the first centuries of the Christian era "with other features of the temple worship the songs of the Levites at the morning and evening sacrifices should be imitated in the synagogue".[1] "The Mishna passages", says Oesterly, "which speak of the psalms in worship refer to the Temple Liturgy only; we get next to no information from that source regarding their use in the synagogue worship. This is to be explained by the fact that everyone was so familiar with the subject that it required no mention. There is, however, one exception; we are told that the Hallel Psalms (113-118) were used on eighteen days of the year at the end of Shacharith (Morning Service)".[2] Peters asserts confidently: "Practically the use of Psalms in the synagogue was the same as in the Temple".[3]

Concerning Use in the Synagogue

There is no evidence contrary to the view, and certainly it would be reasonable to suppose that the Psalms had a place in the regular worship of the synagogues. This seems to be the concensus of opinion of the scholars.[4] The practice in the synagogue in later centuries[5] and of the Christian church in Apostolic Times lends weight to that opinion. To quote from Oesterly:[6] "The words in I Corinthians 14:26 (cp. also Eph. 5:18 and Col. 3:16)

Reasonable to Believe

1. G. F. Moore: Judaism in the First Centuries of the Christian Era. p. 296 of Vol. 1
2. Jewish Background of Christian Liturgy pp. 75,76.
3. Peters: The Psalms as Liturgies p. 80.
4. In addition to references already given see Hirsch: Psalms in the Jewish Encyclopedia; Briggs: Commentary on the Book of Psalms p.xciii.
5. Moore's Judaism p.296 Vol. 1 and Briggs: Commentary on the Book of Psalms p.xciii.
6. Oesterly: Jewish Background of Christian Liturgy p.148.

"When ye come together, each hath a psalm - - -' are sufficient to show that in the Gentile churches the liturgical use of psalms was customary from the beginning; and this could only have been adopted from the Jewish church." It would be exceedingly strange if the Psalms had not been used in the worship of the synagogue when they were used in the Temple at the same time and considering the fact that both the synagogue of the later times and the church which began in the synagogues[1] used them in the worship service.

Other Use of Psalms

The Psalms were probably used in other ways by the Jewish people in the time of Christ. Hirsch believes that some Psalms were written for liturgical use of individuals bringing offerings on various occasions,[2] that many were written for intonation at prayer in the synagogue, and that some of the Psalms must have served at private devotions. There are a number of Psalms whose use is especially instructional.[3]

Conclusion

Thus we see that the Psalms were used during and immediately before New Testament Times for liturgical and perhaps for other purposes. They were used so that a large number of people, the laity, might become familiar with them. It is entirely reasonable to expect that the New Testament writers should be able to quote them and should feel the influence of them. Perhaps it should be said that the use of the Psalms thus far indicated does not fully account for the knowledge of the Psalms shown by these writers.

1. Paul and others, it will be remembered, began their work in the synagogues when entering a new place.
2. Psalms in Jewish Encyclopedia.
3. See Peters: The Psalms as Liturgies p.4.
   Also Hirsch: Psalms in Jewish Encyclopedia.

Section 2. By the Christians

Obviously the contents of this chapter must be limited. This heading might include a large part of the entire thesis.

Purpose of this Chapter

Later we shall discuss the literary use of the Psalms by Christians of the New Testament period. The purpose of this chapter is to show that the writers of the New Testament books could have been familiar with the contents of the Psalms. In the preceding chapter we have shown that a certain amount of that acquaintance with the Psalms came from their connection with Jewish institutions. In the present chapter we shall discover that that knowledge was augmented by the use made by Christians.

Liturgical Use in Early Church

Without doubt the Christians made a liturgical use of the Psalter.[1] In the early church the Psalms were so used. In the celebration of the Eucharist, the most sacred institution of the Christian religion, the use of appropriate Psalms has been continued as an essential part of the liturgy from the most primitive times.[2] Chrysostom thus speaks of the use of the Psalms in his day: "If we keep vigil in the church, David comes first, last and midst. If early in the morning, we seek for the melody of hymns, first, last, and midst is David again. If we are occupied with the funeral solemnities of the departed, if virgins sit at home and spin, David is first, last, and midst. - - -In monasteries, amongst those lovely choirs of angelic armies, David is first, midst, and last. In the convent of virgins where are bands of them that

1. Briggs: Commentary on the Book of Psalms p.xciii and
   Peters: The Psalms as Liturgies p. 81.
2. Briggs: Commentary on the Book of Psalms p.xciv.

imitate Mary; in the deserts, where are men crucified to this world and having their conversations with God, first, midst, and last is he."[1] This use in the days of Chrysostom creates a presumption for the use of the Psalms in the days when the books of the New Testament were being formed.

There is evidence a-plenty in the New Testament itself for the use of the Psalms by the New Testament Christians.

Use by NT. Christians

Paul refers to the use of psalms in public worship: "When ye come together each one hath a psalm." (I Cor. 14:26); "Speaking to one another in psalms, and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5:19); "Let the words of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3:16)

Some one may raise the question as to whether these psalms were the Psalms of the Hebrew Psalter..[2] We can reply

Of The Psalms

that the converts of Paul sang the Psalms in the synagogues and that the Christians of a slightly later date used them in their services. It would be strange if there were a hiatus here. Jesus and his disciples sang at the last supper. They probably sang from the Hallel Psalms (113-118). It was the words of Psalm 118:25,26 that were used to greet Jesus at the Temple. They were used to greet worshippers who came to the Temple. Before they were

1. Quoted by Briggs in Commentary on the Book of Psalms p.xciv
2. Burn in the article on Psalms in the Dictionary of the Apostolic Church states that "psalms in the Apostolic Church included OT Psalms and similar hymns of praise to God, as sung to musical accompaniment."

recorded by Mark (11:9) words had been added which gave them a Messianic interpretation.

Further evidence of the singing of Psalms by the Apostolic church is furnished by the fact that the very early Christian hymns were taken from the Psalms and modeled on the Psalms. The Gloria in Excelsis is a kind of Christian Hallelujah.[1] If I Timothy 6:15f. and II Timothy 2:11, 13 are fragments of early Christian hymns "they are notable examples of the setting of new words to ancient music."[2] The hymn of the elders (Rev.4:11) gives God's work in creation as a ground of praise, a frequent theme in the Psalms.[3] As we shall learn later, the Benedictus, the Magnificat, and the Nunc Dimittis contain many expressions showing the influence of Psalms upon their sentiment and their composition.

Influence on Christian Hymns

There was also a private use of the Psalms. Paul and Silas in prison sang the psalms they had learned in the public worship of synagogue and church (Acts 16:25). Those to whom the Apostles preached studied the Scriptures themselves. "Now these were more noble", we read in Acts 17:11, " than those in Thessalonica , in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so." The Psalms were included in these scriptures as we learn from a similar passage quoted from Jesus in Luke 24:44, "These are my words which I spake unto you, while I was yet

Private Use of the Psalms

1. Quoted by Briggs in Commentary of the Book of Psalms xciv.
2. Davidson: The Praises of Israel. pp.255ff.
3. See P salms 33:6-9; 102:25; and 136:5ff.

with you, that all things must needs be fulfilled, which are written in the law of Moses and the prophets, and the psalms, concerning me." It would seem, then, that these early Christians studied the Psalms at home and sang them there. (See James 5:13).

The Psalms, along with the rest of the Old Testament Scriptures, were used for instruction. "Paul as his custom was, went in unto them, and for three Sabbaths reasoned with them from the Scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead, and that this Jesus, whom, said he, I proclaim unto you, is the Christ." (acts 17: 2, 3). There is the classic passage from II Timothy 3:15f. "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

Use for Instruction

Thus the Old Testament Scriptures, and in a peculiar sense, the Psalms, form a point of contact with the Old Dispensation. The sacrifices at the Temple were discontinued. The keeping of the ceremonial law was superseded. Christianity kept its relationship to the parent religion by means of the scriptures of that parent religion. The Psalms held a prominent place in those scriptures for the Christians of the New Testament period. Almost one-fifth of the quotations in the New Testament are from Psalms. No single book exceeds it

Psalms Connection with Judaism

in the number of times quoted. According to Swete's classification,[1] there are two hundred and thirty-six formal quotations in the New Testament. Of this number forty are from the Psalms, thirty-eight from Isaiah, and fifty-one from the Pentateuch.

Psalms Belong to Both Testaments

The Psalms truly belong to both Testaments. The religion in the Old Testament reaches its culmination in the Psalms.[2] Only Jeremiah in the Old Testament approaches the personal relationship to God felt by the psalmist, which reaches perfection in Jesus. Enelow claims that Jesus with his fresh and personal appreciation of religion was dependent in his sayings upon Jeremiah and the Psalms.[3] Perhaps it is for this reason that the New Testament writers, as Robertson tells us[4] "refer so frequently to the Psalms, although there are fewer direct Messianic references in the Psalms than in the Prophetic Scriptures." We shall appreciate how much the Psalms were used by Jesus and his immediate followers later, when we study the individual passages.

1 . Swete: Introduction to the Old Testament in Greek (between p.352 and 392).
2. Robertson: The Poetry and Religion of the Psalms pp.6f.
3. Enelow: A Jewish View of Jesus p.18.
4. Robertson: The Poetry and Religion of the Psalms p.7.

Chapter III

Influence of the Psalms on the Language and Style of the New Testament

Section 1. Texts available for our Study.

Having established that it is reasonable to expect the Christians to make use of the Psalms in the New Testament writings, our next task is to look for evidences of that use. Of course, we shall use the original languages and as nearly as possible the texts of the New Testament period. We must inquire how suitable the texts available to us are for making the study. We have the Massoretic text of the Hebrew Psalter, the Septuagint version, and the Greek New Testament.

Available Texts

Without doubt we must rely upon the Biblia Hebraica edited by R. Kittel for our Hebrew text. We may find quotations which indicate another reading or oral rendering in the Aramaic. These will be noted in the proper place.

Hebrew Bible

We are concerned with the New Testament as a finished product. Therefore we shall not need to inquire into the original words of Jesus, the oral or written traditions from which the gospels took shape, or the composite authorship of the Apocalypse. We wish merely to know what was the original text of the New Testament in its present form. Westcott and Hort did a monumental work in this field. We do not feel that it is letter perfect, but, for all practical purposes, Westcott and Hort's edition of the Greek New Testament may be accepted as being our closest possible approach to the original New Testament.

Greek New Testament

A critical edition of the Septuagint, similar to Westcott and Hort's edition of the New Testament, has not been prepared.

Cambridge Septuagint

If one were available, we would have to raise the question as to whether it contained the text which was before the New Testament writers. The best edition available is the Cambridge Septuagint, edited by H. B. Swete. The Psalms in this Edition are largely taken from the Vaticanus (B). Where this is lacking (Psalms 105:27-136:6) the Sinaiticus (ℵ) is used. We shall appraise the value of this Edition for our present purpose and note the variations as they affect our study of the individual passages.

Toy, in the introduction to his "Quotations in the New Testament", in speaking of the Septuagint, tells us that

Vatican Manuscript

"our best guide is the Vatican manuscript (about 350 A.D.) which appears to have escaped the more extensive corruptions that befell the Septuagint during the three centuries which followed the appearance of the New Testament".[1] Swete says: "Cod. B as was pointed out by Dr. Hort (OT in Greek p. XIf) on the whole presents the version of the Septuagint in its relatively oldest form".[2] He continues, "If we accept Dr. Hort's view, which at present holds the field, the Vatican Ms. in the OT as a whole carries us back to the third century text known to Origen, or possibly to one much earlier. In other words, not only is the Vatican Ms. our oldest Ms. of the Greek Bible, but it contains, speaking quite generally, the oldest text.

1. Toy: Quotations in the New Testament p.xi.
2, Swete: Ottley's Revision of An Introduction to the Old Testament in Greek p.486f.

But it would be an error to suppose that this is true of every context or even of every book, and a still greater error to treat the text of B as necessarily representing everywhere the original Septuagint".[1]

It is interesting to note that Swete believes that there is considerable evidence that the Evangelists employed a

Codex A

recension of the Septuagint which came nearer to the text of Cod. A than that of B.[2] Dr. W. Staerk in Hilgenfelds' Zeitschrift f. Wissenschaftliche Theologie (in Nos. 35, 36, 38, 40) shows that the witness of the New Testament almost invariable goes with codd. A F and Lucian against the Vatican Ms. and that its agreement is especially close.[2] Still more remarkable is the occasional tendency to support Theodotian against the Septuagint.[2] Codex A has been corrected so as to agree more closely with the Hebrew. This adaptation to the Hebrew Text seems to have been effected through Origen's fourth column of the Hexapla. But it contains a large amount of ancient readings which are not Hexaplaric. The presence in A is conjectured of an underlying text of great antiquity, possibly a pre-Christian revision made in Syria.[3]

As to Cod. ℵ it is difficult to form judgment. The manuscript is largely known to us in the poetical and prophetical

Sinaiticus

books. Notes at the end of II Edras and Esther claim for the manuscript that in those books it was corrected by the aid of a copy of the Hexaplaric

1. Swete: Ottley's Revision of An Intro. to the Old Testament in Greek p.486f.
2. Ibid. pp.392-405
3. Ibid. pp. 392-405
4. Ibid. pp.488f.
5. Ibid. p.490

text written under the supervision of Pamphilius.[1]

Therefore, as we see, some changes have occured in our oldest available text, since the time the Christians read it in the New Testament times. But those changes are not such that they would substantially affect our study. Furthermore, a critical study of the text would be of no value to us in this paper, unless that critical study could guarantee us the Septuagint of the New Testament period. We shall not attempt it, but rely upon the Cambridge Edition.

Value of Cambridge Edition

Section 2 Examples of the Influence.

In this paper we are chiefly concerned with the influence of the Psalms upon the ideas of the New Testament. However, there are some interesting cases in which the language and style are influenced by the Psalms. They will be noted in the proper place as we take up the study of individual passages in Chapters VII to XII. We will list here a few of them to introduce the subject, further to strengthen our claim that the Psalms influenced greatly the New Testament.

Indicates Influence of Psalms

Swete[2] looks askance at any attempt to prove the influence of the Septuagint upon the vocabulary of the New Testament. But he does admit: "The student of the New Testament will make the LXX his starting-point in examining the sense of all the

1. Swete: Ottley's Revision of An Introduction to the Old Testament in Greek. p.490
2. Ibid. pp.452-457.

words and phrases, which, though they may have been used in classical Greek or by the κοινή, passed into Palestinian use through the Greek Old Testament, and in their passage received the impress of Semitic thought and life."[1] Therefore, we may claim that expressions and figures of speech which are common to the Psalms and the New Testament indicate an influence of the former upon the latter.

The following are some of the common phrases:

Psalm 18:2 (II Sam. 22:3) κέρας σωτηρίας horn of salvation.

Luke 1:69 κέρας σωτηρίας horn of salvation.

Psalm 18:4 (II Sam. 22:5) ὠδῖνες θανάτου cords of death (A.R.V).

Acts 2:24 ὠδῖνας θανάτου pangs of death.

Psalm 24:4 καθαρὸς τῇ καρδίᾳ pure in heart.

Matthew 5:8 οἱ καθαροὶ τῇ καρδίᾳ pure in heart.

Psalm 39:2 ὅτι πάροικος ἐγώ εἰμι ἐν τῇ γῇ,
καὶ παρεπίδημος.

Hebrews 11:13 ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.

ἐπὶ τῆς γῆς shows that the expression from the Psalms exerted the influence, and the LXX version, upon Hebrews 11:13. Genesis 23:4 has "with me", and I Chronicles 29:15 has "before thee", and Leviticus (25:28) has "with me".

Psalm 42:5 περίλυπος cast down (A.R.V.)

Matthew 26:38; Mark 14:34 περίλυπος exceedingly sorrowful.

Psalm 48:2 ἡ πόλις τοῦ βασιλέως τοῦ μεγάλου
the city of the great king.

Matthew 5:35 πόλις ἐστὶν τοῦ μεγάλου βασιλέως . It is

1. Swete: Introduction to the Old Testament in Greek p. 457.

the city of the great king.

Psalm 119:30 ὁδὸν ἀληθείας the way of faithfulness.
(A.R.V.)

II Peter 2:2 ἡ ὁδὸς τῆς ἀληθείας the way of the truth.

In, at least, one instance the language and style of the New Testament is influenced by the Psalms when the thought comes from another book of the Old Testament. Romans 10:6f. is clearly a reference to Deuteronomy 30:12-14, but the language is that of the Psalms as we may see in the following columns:

Romans 10:6f.	Psalm 107:26
Say not in thy heart who shall ascend, ἀναβήσεται, into heaven? (that is, to bring Christ down) or	They mount up, ἀναβαίνουσιν to the heavens
Who shall descend into the abyss, καταβήσεται εἰς τὴν ἄβυσσον (that is, to bring Christ up from the dead)	They go down again to the depths, καταβαίνουσιν ἕως τῶν ἀβύσσων

This survey has not been exhaustive but is sufficient to show that the influence of the Psalms upon the language and style of the New Testament exists.

Chapter IV

References, Paraphrases, and Reminiscences

The proof of the influence of the Psalms upon the New Testament which we find on the pages of the New Testament itself is unanswerable. For here we have hundreds of references to the Psalms. Our only problem is to select those which constitute reasonable proof that they bear the influence of the Psalms upon the New Testament. We have divided them into three classes. There are first of all the quotations, which are given in Chapter V. Next, there are the references which we shall find in our study to have had influence on the ideas of the New Testament. These will be given in Section I of this Chapter. Thirdly, there are those passages which may have exercised an influence, but for which we do not have sufficient proof. These passages will be given in Section 2 of this Chapter and are included merely for the sake of completeness.

Section 1. Passages from the Psalms, Not Quoted, which Influenced the New Testament Writers.

Ps. 2:2 The kings of the earth set themselves . . . . Against Jehovah and against his anointed.

Rev. 11:15 The kingdom of the world is become the kingdom of our Lord and his Christ.

Rev. 19:19 And I saw the beast, and the kings of the earth and their armies, gathered together to make war against him that sat upon the horse, and against his army.

Ps. 2:7 Thou art my son, this day have I begotten thee.

Mt. 3:17 This is my beloved Son.

Mk. 1:11 Thou art my beloved Son.

Lk. 3:22 Thou art my beloved Son.

Mt. 17:5 This is my beloved Son.

Mk. 9:7 This is my beloved Son.

Lk. 9:35 This is my Son, my chosen.

Heb. 7:28 The word of the oath, which was after the law, appointeth a Son, perfected forevermore.

Ps. 2:8,9 Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.

Rev. 2:26b, 27 To him will I give authority over the nations; and he shall rule them with a rod of iron as the vessels of the potter are broken to shivers.

Rev. 12:5 Who is to rule all nations with a rod of iron.

Rev, 19:15 And he shall rule them with a rod of iron.

Ps. 3: 9 Salvation belongeth unto Jehovah.

Rev. 7:10 Salvation unto our God.

Ps. 6:3 My soul is sore troubled.

Jn. 12:27 Now is my soul troubled.

Jn. 14:1,27 Let not your heart be troubled.

Ps. 7:9 For the righteous God trieth the minds and hearts.

Rev. 2:23 I am he that searcheth the reins and hearts.

νεφροὺς is translated minds in the Psalm and reins in Revelation.

Ps. 7:12 If a man turn not he will whet his sword;
He hath bent his bow and made it ready.

Lk. 13:3,5 Except ye repent, ye shall all in like manner perish,
Except ye repent, ye shall all likewise perish.

Ps. 7:14 Behold, he travaileth with iniquity,
Yea, he hath conceived mischief, and brought forth falsehood.

James 1:15 Then the lust, when it hath conceived beareth sin: and sin, when it is full-grown, bringeth forth death.

Ps. 8:6 "Under his feet" influences the language of Mt. 22: 44 and Mk. 12:36, which otherwise are quotations from Ps. 110:1.

Ps. 8:6 Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet.

I Cor. 15:25,27,28 For he must reign, till he hath put all his enemies under his feet . . . For, he put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the son himself be subjected unto him that did subject all things unto him, that God may be all in all.

Eph. 1:21,22 For above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church.

Phil. 3:21 Whereby he is able to subject all things unto himself.

Ps. 9:8 He will judge the world in righteousness.

Acts 17:31 He hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained.

Ps. 11:6 Fire and brimstone and burning wind shall be the portion of their cup.

Rev. 14:10 And he shall be tormented with fire and brimstone.

Rev. 19:20 They two were cast alive into the lake of fire that burneth with brimstone.

Rev. 21:8 Their part shall be in the lake that burneth with fire and brimstone.

Ps. 12:6 The words of Jehovah are pure words;
As silver tried in a furnace on the earth,
Purified seven times.

I Peter 1:7 That the proof of your faith, being more precious than gold that perisheth though it be proved by fire, etc.

Ps. 15:2 He that walketh uprightly and worketh righteousness
And speaketh truth in his heart.

Acts 10:35 But in every nation he that feareth him, and worketh righteousness, is acceptable to him.

Ps. 17:15 As for me, I shall behold thy form in righteousness;
I shall be satisfied when I awake, with beholding thy form.

Rev. 22:4 And they shall see his face.

Ps. 18:2 (II Sam.22:3) The horn of my salvation.

Lk. 1: 69 And he hath raised up a horn of salvation for us.

Ps. 18:3 So shall I be saved from my enemies.

Lk. 1:71 Salvation from my ehemies.
See Ps. 18;17 (I Sam.22:18) Isa. 35:4 and Jer. 23:6.

Ps. 18:4 The cords of death compassed me,
And the floods of ungodliness made me afraid.

Acts 2:24 When God raised up, having loosed the pangs of death.
Ps. ὠδῖνες θανάτου Acts τὰς ὠδῖνας τοῦ θανάτου

Ps. 18:4,10 The floods of ungodliness made me afraid.
. . . . . .
He drew me out of many waters.

Rev. 12:15 And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream.

Ps. 18:17 (II Sam 22:18) He delivered me from my strong enemy.

Lk.1:71 Salvation from our enemies (See under Ps. 18:3)

Lk. 1:74 To grant unto us that we being delivered out of the hands of our ehemies should serve him without fear.

Ps. 18 is found in II Sam. 22.
Ps. 19:9 The ordinances of Jehovah are true and righteous altogether
Rev.16:7 Yea, O Lord God, the Almighty, true and righteous are thy judgments.

Rev. 19:2 For true and righteous are thy judgments.

Ps. 20:19 They that hate me wrongfully have multiplied.

Jn. 15: 25 They hate me without a cause.

Ps. 21:9 Jehovah will swallow them up in his wrath,
And fire shall devour them.

James 5:3 Your gold and your silver are rusted; and their rust shall be a testimony against you, and shall eat your flesh as fire. (See also Prov. 16:27)

Ps. 22:5 They trusted in thee and were not put to shame.

Rev. 5:5 Hope putteth not to shame.

Ps. 22:7 They shoot out the lip,
They shake the head, saying,

Mt. 27:39 They that passed by railed on him, wagging their heads, and saying,

Mk. 15:29 They that passed by railed on him, wagging their heads and saying. (See also Lam.2:15)

Lk. 23:35 The rulers also scoffed at him, saying.
See Lam.2:15

Ps.22:8 Commit thyself unto Jehovah; let him deliver him;
Let him rescue him, seeing he delighteth in him.

Mt. 27:43 He trusted on God; let him deliver him,now, if he desireth him.
This is almost a quotation from the LXX which has: "desireth" instead of "delighteth in".

Ps. 22:15 My strength is dried up like a potsherd,
And my tongue cleaveth to my jaws;
And thou hast brought me into the dust of death.

Jn. 19:28 After this Jesus, knowing that all things are now finished, that the scripture might be fulfilled, saith, I thirst.

Ps. 22:17 They look and stare upon me.

Mt. 27:36 And they sat and watched him there.

Ps. 22:21 Save me from the lion's mouth.

II Tim. 4:17 I was delivered out of the mouth of the lion.

Ps. 22:22 I will declare thy name unto my brethren:
In the midst of the assembly will I praise thee.

Jn. 20:17 But go to my brethren and say to them, I ascend unto my Father and your Father, and my God and your God.

Ps. 22: 23 Ye that fear Jehovah, praise him.

Rev. 19:5 Give praise to our God, all ye his servants, ye that fear him, the small and the great.

Ps. 23:5 Thou anointest my head with oil.

Lk. 7:46 My head with oil thou didst not anoint.

Ps. 24:3 Who shall stand in his holy place?

Acts 6:13 This man ceaseth not to speak against this holy place.

Ps. 24:3,4 Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands and a pure heart.

Mt. 5:8 Blessed are the pure in heart, for they shall see God.

James 4:8 Draw nigh to God, and he will draw nigh to you.
Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

Ps. 25:5 Guide me in thy truth and teach me.

Jn. 16:13a Howbeit, when he the spirit of truth is come, he shall guide you into all truth.

Ps.25:11 For thy name's sake, O Jehovah,
Pardon mine iniquity, for it is great.

Lk. 18:13 God, be merciful to me a sinner.

Ps. 25:13 His soul shall be at ease;
And his seed shall inherit the land.

Mt. 5:5 Blessed are the meek: for they shall inherit the earth.

Mt. 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls.

Ps.25:20 Let me not be put to shame, for I take refuge in thee. LXX

Rom. 5:5 Hope putteth not to shame.

Ps. 26:2 Examine δοκίμαζον me, O Jehovah, and prove me, Try my heart and my mind.

1 Thess. 2:4 God who proveth δοκιμάζοντι our hearts.
See also Jer. 11:20; 17:10; 20:12.

Ps.28:4 Give them according to their work, and according to the wickedness of their doing;
Give them after the operation of their hands,
Render to them their desert.

Rev. 20:12f. And the dead were judged out of the things which were written in the books, according to their works . . . . And they were judged every man according to their works.

Ps. 29:3 God of glory.

Acts 7:2 God of glory

Ps. 31:24 Be strong and let your heart take courage.
LXX ἀνδρίζεσθε καὶ κραταιούσθω ἡ καρδία,

1 Cor. 16:13 Quit ye like men, be strong.
ἀνδρίζεσθε, κραταιούσθε.

Ps. 32:2 In whose spirit there is no guile.

Jn. 1:47 Behold an Israelite indeed, in whom is no guile.

1 Peter 2:22 Neither was guile found in his mouth.
LXX of the Psalm.
See also Isa. 53.9.

Ps. 33:3 Sing unto him a new song.

Rev. 5:9 They sing a new song.

Rev. 14:3 They sing as it were a new song.

Ps.33:6 By the breath of his mouth.

II Thess. 2:8 With the breath of his mouth..

Ps. 34:2,3 My soul doth make her boast in Jehovah . . . . .
Oh, magnify the Lord with me.

Lk. 1:46 My soul doth magnify the Lord.

Ps.34:8 O taste and see that Jehovah is good.

1 Peter 2:3 If ye have tasted that the Lord is good.

Ps.34:10 The young lions do lack, and suffer hunger;
But they that seek Jehovah shall not want any good thing.

Lk. 1:57 The hungry he hath filled with good things.
See also I Sam.2:5

Ps. 34:14 Seek peace and pursue it.

Rom. 14:19 So then let us follow after the things that make for peace.

II Tim.2:22 Follow after righteousness, faith, love, peace.

Ps. 34:20 He preserves all his bones, not one of them is broken.

Jn. 19:36 A bone of his shall not be broken.
See Ex.12:46; Num.9:12.

Ps. 35:19 Neither let them wink the eye that hate me without a cause.

Jn. 15:25 They hated me without a cause.

Ps. 35:23 My God and my Lord.

Jn. 20:28 Thomas answered and said unto him, My Lord and my God.

Ps. 36:1 There is no fear of God before his eyes.

Rom. 3:18 There is no fear of God before their eyes.

Ps. 36:7 How precious is thy lovingkindness, O God!
And the children of men take refuge under the shadow of thy wings.

Mt.23:37 How often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not!

Ps. 36:9 For with thee is the fountain of life,
In thy light shall we see light.

Jn. 1:4 In him was life and the life was the light of men.

Jn. 8:11 I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

Jn. 9:5 I am the light of the world.

Ps.37:11 But the meek shall inherit the earth.

Mt, 5:5 Blessed are the meek for they shall inherit the earth.

Ps. 38:11 My lovers and friends stand aloof from my plagues;
And my kinsmen stand afar off.

Mt. 27:55 And many women were there beholding from afar.

Mk. 15:40 And there were also women beholding from afar.

Lk. 23*49 And all his acquaintance, and the women that followed from Galilee, stood afar off, seeing these things.

Ps. 39:12 For I am a stranger with thee,
A sojourner, as all my fathers were.

Eph. 2:19 So then ye are no more strangers and sojourners.
See also Gen.23:4.

Heb. 11:13 That they were strangers and pilgrims upon the earth.
See LXX of Ps.

Ps.40:3 He hath put a new song in my mouth, even praise unto our God.

Rev. 5:9 And they sing a new song.

Ps. 41:13 Blessed be Jehovah, the God of Israel,
From everlasting and to everlasting. Amen and Amen.

Rom. 1:25 The Creator, who is blessed forever. Amen.

Rom. 9: 5 Who is over all God blessed forever. Amen.

II Cor. 11: 31 The God and Father of the Lord Jesus, he who is blessed forevermore.

Ps.42: 2 The living God.

Acts 14:15 Living God.

Ps. 42:5 Why art thou cast down περίλυπος O my soul?

Mt. 26:38 My soul is exceeding sorrowful περίλυπος unto death.

Mk.14:34 My soul is exceeding sorrowful περίλυπος unto death.

Ps.44:22 Yea, for thy sake we are killed all the day long,
we are accounted as sheep for the slaughter.

I Cor. 15:31 I protest by that glorying in you brethren which I have in Christ Jesus, our Lord, I die daily.

II Cor.4:11 For we who live are always delivered unto death for Jesus' sake.

Ps.46: 2 Though the mountains be shaken into the heart of the seas.

Mt. 21:21 Even if ye shall say to this mountain, Be thou taken up and cast into the sea, it shall be done.

Ps.48:2 The city of the great King.

Mt.5: 35 The city of the great King.

Ps.49:7,8 None of them can by any means redeem his brother,
Nor give to God a ransom for him.
(For the redemption of their life is costly and
And it faileth forever.)

Mt.16:26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

Mk. 8: 26f. Practically the same.

Ps.49:7 None of them can by any means redeem his brother,
Nor give to God a ransom for him.

Mt.20: 28 Even as the Son of man came . . . . . to give his life a ransom for many.

Ps.50:14 Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High.

Mt.5:33f. Again, ye have heard that it was said of them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.
See Num.30:2 and Dt.23:21.

Ps.50:15 And call upon me in the day of trouble:
And I will deliver thee, and thou shalt glorify me.

Lk.5: 25 And immediately he rose up before them, and took that whereon he lay, and departed to his house glorifying God.

Lk.13:13 She was made straight, and glorified God.

Lk.17:15 One of them, when he saw he was healed, turned back with a loud voice, glorifying God.

Lk. 18:43 Immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Ps.50:20 Thou sittest and speakest against thy brother,
Thou slanderest thine own mother's son.

James 4:11 Speak not against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law and judgeth the law.

Ps.50:23 To him that ordereth his way aright
Will I show the salvation of God.

Lk. 2:30 For mine eyes have seen thy salvation.
See Isa. 52:10

Acts 28:28 This salvation of God is sent unto the Gentiles.

Ps.51:5 Behold I was brought forth in iniquity,
And in sin did my mother conceive me.

Jn. 9: 34 Thou wast altogether born in sins, and dost thou teach us.

Ps.53 is the same as Ps.14 except the name of God.

Ps.55:22 Cast thy lot μέριμναν on Jehovah and he will sustain thee.

I Peter 5:7 Casting all your anxiety μέριμναν upon him, for he careth for you.

Mt.6:25-34 An expansion of this thought.

Ps. 62:12 For thou renderest to every man according to his work.

Mt.16:27 Then shall he render to every man according to his deeds. (See Prov.24:12)

Rom.2:6 Who will render to every man according to his works.

I Peter 1:17 Who without respect of persons judgeth according to each man's work.

II Tim. 4:14 The Lord will render to him according to his works.

Rev.2:23 I will give to each one of you according to his works.

Rev.18:6 According to her works.

Rev.20:12 The dead were judged out of the things which were written in the books, according to their works.

Rev.22:12 My reward is with me, to render to each man according as his work is.

For all these passages from Ps.62:12 see also Prov.24:12

Ps. 65:7f. The roaring of the seas . . . . . .
Afraid at thy tokens.

Lk.21:25f. The roaring of the sea. Signs in the sun and moon and stars. Men fainting for fear.

Ps. 65:10f. Thou waterest its furrows abundantly;
Thou settest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with thy goodness,
And thy paths drop fatness.

Acts 14:15 And yet he left not himself without witness, in that he did good and gave you from heaven rain and fruitful seasons, filling your hearts with food and gladness. See also Jer.5:24.

Ps.66:18 If I regard iniquity in my heart,
The Lord will not hear.

Jn. 9:31 We know that God heareth not sinners.
See Prov.15:29 and Job 27:8,9.

Ps.67: 2 That thy way may be known upon the earth,
Thy salvation among all natins.

Acts 28:28 This salvation of God is sent unto the Gentiles (nations). See Isa. 49:6; 52:10 and Ps.98:2.

Ps. 68:29 Because of thy temple at Jerusalem
Kings shall bring presents unto thee.

Mt.2:11 And opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

Ps.69:4 They that hate me without a cause are more than the hairs of my head.

Jn. 15:25 They hated me without a cause.

Ps.69:21 They gave me also gall for my food;
And in my thirst they gave me vinegar to drink.

Mt.27:34,48 They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. . . .And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

Jn.19:28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar; so they put a sponge full of vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up his spirit.

Ps.69:22 Let their table before them become a snare,
And when they are in peace let it become a trap.

Lk.21:34f. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare.

Ps.69:24 Pour out thine indignation upon them,
And let the fierceness of thine anger overtake them.

Rev.16:1 Pour out the seven bowls of the wrath of God into the earth. See Jer. 10:35 and Zeph. 3:8.

Ps.69:28 Let them be blotted out of the book of life.

Phil.4:3 In the book of life.

Rev.3:5 I will in no wise blot his name out of the book of life.

Rev.13:8 In the book of life of the Lamb.

Rev. 17:8 In the book of life.

Rev.20:12 And another book was opened which was the book of life.

Rev.20:15 In the book of life.

Rev.21:27 The Lamb's book of life.

Ps.69:32 The meek have seen it, and are glad.

Mt. 5:3 Blessed are the poor in spirit.

Lk.6:20 Blessed are ye poor.

Ps.71:19 Thou who hast done great things.

Lk. 1:49a For he that is mighty has done to me great things.

Ps. 72: 10,11,15 The kings of Tarshish and of the isles shall render tribute:
The kings of Seba and Sheba shall offer gifts.
Yea, all kings shall fall down before him.
. . . . . .
And to him shall be given of the gold of Sheba
And men shall pray before him continually.

Mt.2:11 And they fell down and worshipped him, and opening their treasures they offered unto him gifts, gold, and frankincense and myrrh. See Isa.60:3.

Ps. 72:18f. See Ps. 41:13

Ps.75:8 For in the hand of Jehovah there is a cup and the wine foameth;
it is full of mixture, and he poureth out the same;
Surely the dregs thereof, all the wicked of the earth shall drain them and drink them,

Rev.14:10 He also shall drink of the wine of the wrath of God which is prepared unmixed in the cup of his anger.

Rev.16:19 Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath.
For both these passages see Isa.51:17.

Ps.76:7 Who may stand in thy sight?

Rev. 6:17 Who is able to stand?

Ps.78:24 And he rained down manna upon them to eat,
And he gave them food from heaven.

Jn. 6:31 He gave them bread out of heaven to eat

Ps.78:37 For their heart was not right with him.

Acts 8:21 For thy heart is not right before God.

Ps.78:44 And turned their rivers into blood,
And their streams so that they could not drink.

Rev. 16:4 And the third poured out his bowl into the rivers and the fountains of the water; and it became blood.
See Ex. 7:20.

Ps. 78:68 Mount Zion which he loved.

Rev.20:9 The beloved city

Ps. 79:1 O God, the nations have come into thine inheritance;
Thy holy temple have they defiled;
They have laid Jerusalem in heaps.

Lk. 21:24 And Jerusalem shall be trodden down of the Gentiles.

Ps. 79:2 The dead bodies of thy servants have they given to be food unto the birds of the heavens, the flesh of thy saints unto the beasts of the earth.

Rev. 11:9 And from among the peoples and tribes and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb.

Ps. 79:3 Their blood have they shed like water round about Jerusalem.

Rev. 16:6 For they poured out the blood of saints and prophets.

Ps.79:12 Render into our neighbors sevenfold into their bosom.

Lk. 6:38 Good measure, pressed down, shaken together, running over, shall they give into your bosom.

Ps.86:9 All nations whom thou hast made shall come and worship before thee, O Lord;
And they shall glorify thy name.

Rev. 15:4 Who shall not fear, O Lord, and glorify thy name? For thou only art holy; for all the nations shall come and worship before thee.

Ps. 87:2 Jehovah loveth the gates of Zion
More than all the dwellings of Jacob.

Rev.20:9 The beloved city.

Ps.88:8 Thou hast put mine acquaintance far from me.

Mt.27:55 And many women were there beholding from afar.

Mk.15:40 And there were also women beholding from afar.

Lk.23:49 And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

Ps.89:3f. I have sworn unto David my servant:
Thy seed will I establish forever;
And build thy throne to all generations.

Acts 2:30 Being therefore a prophet and knowing that God had with an oath to him that of the fruit of his loins he would set up one upon his throne.

Ps.89:3 I have made a covenant with my chosen.

Rom.8:33 God's elect.

Rom 9:11 That the purpose of God according to election might stand.

Rom.11:5 According to the election of grace.

Rom. 11:7 That which Israel seeketh for, that he obtained not; but the election obtained it.

Rom.11:28 As touching the election, they are beloved for the father's sake.

I Thess. 1:4 Knowing, brethren, beloved of God, your election.

II Tim. 2:10 For the elect's sake.

Titus 1:1 God's elect.

I Peter 1:1 To the elect.

I Peter 2:9 But ye are an elect race.

Rev. 17:14 Called and chosen and faithful.
See Ps. 105:43, 106:5, Isa.43:20, 65:9, Esther 16:21.

Ps.89:10 Thou hast scattered thine enemies with the arm of thy strength.

Lk. 1:51 He hath showed strength with his arm;
He hath scattered the proud in the imagination of their heart.

Ps.89:26-29 He shall cry unto me, Thou art my Father,
My God, and the rock of my salvation.
I also will make him my firstborn.
The highest of the kings of the earth.
My lovingkindness will I keep for him forevermore;
And my covenant shall stand fast with him.
His seed also will I make to endure forever,
And his throne as the days of heaven.
. . . . . .
His seed shall endure forever,
And his throne as the sun before me.

Lk. 1:32f. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

Ps.89:26 He shall cry unto me, Thou art my Father,
My God and the rock of my salvation.

I Cor. 8:6 Yet to us there is one God, the Father.

Eph.4:6 One God and the Father of all.

Rev.21:7 I will be his God and he shall be my son.

Psalm 89:27 I also will make him my firstborn,
The highest of the kings of the earth.

Rom. 8:29 That he might be the firstborn among many brethren.

Col.1:15 The firstborn of all creation.

Col.1:18 The firstborn from the dead.

Heb. 1:6 When he again bringeth the firstborn into the world.

Rev. 1:5 And from Jesus Christ, who is the faithful witness,
the firstborn of the dead, the ruler of the kings
of the earth.

Ps.89:35 Once I have sworn by my holiness:
I will not lie unto David.

Acts 2:30 Being therefore a prophet, and knowing that God
has sworn with an oath to him that of the fruit of
his loins he would set one upon his throne.

Ps. 89:37 It shall be established forever as the moon,
And as the faithful witness in the sky.

Rev. 1:5 And from Jesus Christ who is the faithful witness.

Rev. 3:14 These things saith the Amen, the faithful and true
witness.
See Jer. 42:5.

Ps.89:50ff. Remember, Lord, the reproach of thy servants;
How do I bear in my bosom the reproach of all the
mighty peoples,
Wherewith thine enemies have reproached, O Jehovah,
Wherewith they have reproached the footsteps of thine
anointed.

Heb. 11:26 Accounting the reproaches of Christ greater riches
than the treasures of Egypt.

I Peter 11:26 If ye are reproached for the name of Christ,
blessed are ye.

Ps.89:52 Blessed be Jehovah forever. Amen and Amen.

Rom.1:25 The Creator, who is blessed forever.

Rom. 9:5 Who is over all God blessed forever. Amen.

II Cor. 11:31 The God and Father of the Lord Jesus, he who is blessed forevermore.

Ps.90:4 For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.

II Peter 3:8 One day is with the Lord as a thousand years, and a thousand years as a day.

Ps. 91:13 Thou shalt tread upon the lion and the adder;
And the young lion and the serpent thou shalt trample under foot.

Lk.10:19 Behold I have given you authority to tread upon serpents and scorpions, and over all the powers of the enemy; and nothing shall in any wise hurt you.

Ps. 91:16 With long life will I satisfy him,
And show him my salvation.

Lk.2:30-32 Now lettest thou thy servant depart, Lord,
According to thy word in peace;
For mine eyes have seen thy salvation.

Acts 28:28 Be it known, therefore, unto you, that this salvation is sent unto the Gentiles.
For both passages see Isa. 49:6 and 52:10.

Ps. 92:5 How great are thy works, O Jehovah!

Rev. 15:3 Great and marvelous are thy works.

Ps. 93:6 Jehovah reigneth.

Rev.11:17 Jehovah reigns.

Rev. 19:6 The Lord our God, the Almighty, reigneth.
See Ps.93:1, 96:10 and I Chron.16:31

Ps.96:1 Oh sing unto Jehovah a new song.

Rev. 5:9 They sing a new song.

Rev.14:3 They sing as it were a new song.

Ps.96:10 See Ps. 93:6

Ps.96:11 Let the heavens be glad, and let the earth rejoice,

Rev. 12:12 Therefore rejoice, O heavens, and ye that dwell in them.
See Isa. 49:13.

Ps.96:13 He will judge the world with righteousness.

Acts 17:31 He hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained.

Ps. 97:1 Jehovah reigneth; let the earth rejoice;
Let the multitudes of the isles be glad.

Rev. 19:6f. Hallelujah; for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give glory unto him.

Ps.98:1 See Ps. 96:1

Ps.98:2 Jehovah hath made know his salvation;
His righteousness hath he openly showed in the sight of the nations.

Rev. 15 4 For all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

Ps.98:2f. Jehovah hath made known his salvation;
His righteoushess hath he openly showed in the ssight of the nations.
. . . . . .
All the ends of the earth have seen the salvation of our God.

Acts 28:28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles.
See Ps.67:2, Isa. 49:6, 52:10.

Ps. 98:3 He hath remembered his lovingkindness ἐλέους and his faithfulness toward the house of Israel.

Lk. 1:54f. He hath given help to Israel his servant
That he might remember mercy ἐλέους,
As he spake unto our fathers,
Toward Abraham and his seed forever.

Ps. 98:9 See Ps. 96:13.

Ps. 99:1 Jehovah reigneth; let the peoples tremble ὀργιζέσθωσαν.

Rev.11:17f. Thou hast taken thy great power and did reign.
And the nations were wroth ὠργίσθησαν.

Ps.102:25f Of old thou didst lay the foundation of the earth;
And the heavens are the works of thy hands.
They shall perish but thou shalt endure.

Mt.5:18 Till heaven and earth pass away one jot or one tittle shall in nowise pass away from the law, till all things be fulfilled.

Mt.24:35 Heaven and earth shall pass away, but my words shall not pass away.

Mk.13:31 Heaven and earth shall pass away, but my words shall not pass away.

Lk. 21:33 Heaven and earth shall pass away, but my words shall not pass away.
For all these passages see Isa.51:6

Lk.16:17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

Ps.103:8 Jehovah is merciful and gracious.
Slow to anger and abundant in lovingkindness.

James 5:11 The Lord is full of pity and merciful.

Ps. 103:17 But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him.

Lk. 1:50 And his mercy is unto generations and generations on them that fear him.

Ps. 104:12,16,17 By them the birds of the heavens have their habitation;
They sing among the branches.
. . . . . .
The trees of Jehovah are filled with moisture,
The cedars of Lebanon which he hath planted;
Where the birds make their nests:
As for the stork the fir-trees are her house.

Mk.4:32 Putteth forth great branches so that the birds of heaven can lodge under its shelter.

Mt. 13:22 So that the birds of heaven come and lodge in its branches.

Lk. 13:19 And the birds of the heaven come and lodge in its branches.
For all these passages see Dan.4:12 and Ezek. 17:23.

Ps. 104:13f. He watereth the mountains from his chambers;
The earth is filled with the fruit of thy works,
He causeth the grass to grow for the cattle,
And herb for the service of man;
That he might bring forth fruit out of the earth.

See Ps. 65:10f.

Ps. 104:35 Praise ye Jehovah.

Rev. 19:3,4,6 Hallelujah.

Ps. 105:2 Talk ye of all his marvelous works.

Rev. 15:3 Great and marvelous are thy works.
See Ps. 139:14 and I Chron. 15:9.

Ps.105:6 Ye children of Jacob, his chosen ones.
:43 He hath brought forth his people with joy,
And his chosen with singing.

For New Testament references see Ps. 89:3.

Ps. 105:8f. He hath remembered his covenant forever,
The words which he commanded to a thousand generations.
The covenant which he made with Abraham.

Lk. 1:72f. To remember his holy covenant;
The oath which he sware unto Abraham our father.

See Ps. 106:45a, Lev. 25:42, Ex. 2:24, and Jer.11:5.

Ps. 105:20 The king sent and loosed him;
Even the ruler of peoples, and let him go free.
He made him lord of his house,
And ruler of all his substance.

Acts 7:10 Delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh king of Egypt; and made him governor over Egypt and all his house.

Ps.106:1 See Ps. 105:35

Ps. 106:5 That I might see the prosperity of the chosen
That I might rejoice in the gladness of thy nation,
That I might glory with thine inheritance.

For New Testament references see Ps. 105:6,43.

Ps. 106:10 And he saved them from the hands of him that hated them,
And redeemed them from the hand of the enemy.

Lk. 1:71 Salvation our enemies and from the hand of all that hate us.

See Ps. 18:3,17, Isa.35:4 and Jer. 23:6

Ps. 106:16 Aaron the saint of Jehovah.

Mk. 1:24b The Holy One of God.

Lk. 4:34 The Holy One of God.

Jn. 6:69 The Holy One of God.

Acts 3:14 The Holy and Righteous One.

Ps. 106:20 Thus they changed their glory
For the likeness of an ox that eateth grass.

Rom. 1:23 Changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.
See Dt. 4:15-18 and Jer. 2:11.

Ps. 106:21 They forgat God their Saviour
Who had done great things in Egypt.

Lk. 1:49a He that is mighty hath done to me great things.
See Dt. 10:21.

Ps. 106:37 And served their idols
Which became a snare unto them.
Yea they sacrificed their sons and daughters unto demons.

Rev. 9:20 And the rest of mankind which were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of

stone, and of wood, which can neither see,
nor hear, nor walk.

Ps. 106:45 He remembered for them his covenant,
And repented according to the multitude of
his lovingkindness

Lk.1:72f. To show mercy toward our fathers,
And to remember his holy covenant;
The oath which he sware to Abraham our father.
See Ps.105:8 and other references under it.

Ps. 106:48 Blessed be Jehovah the God of Israel
From everlasting even to everlasting.
And let all the people say, Amen.
Praise ye Jehovah.

See under Ps. 89:52.

Rev. 19:4 Worshipped God . . . . saying, Amen: Hallelujah.

Ps. 107:2f Let the redeemed of the Lord say so,
Whom he hath redeemed from the hand of the adversary,
And gathered out of the lands,
From the east and from the west,
From the north and from the south.

Mt.8:11 Many shall come from the east and the west, and
sit down with Abraham, and Isaac, and Jacob, in
the kingdom of God.
For these passages see also Isa. 43:5 and 49:12.

Lk.13:29 And they shall come from the east and west, and
from the north and south, and shall sit down in
the kingdom of God.
See also Isa.43:5 and 49:12.

Ps. 107:9 He satisfieth the longing soul,
And the hungry soul he filleth with good.

See references under Ps.34:10.

Ps. 107:10,14 Such as sit in darkness and the shadow of death.
. . . . . .
He brought them out of darkness and the shadow
of death.

Lk.1:79a To shine upon them that sit in darkness and the
shadow of death.
See Isa.9:2 and 42:7

Ps. 107:20 He sendeth his word and healeth them.

Acts 10:36 The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ.

Acts 13:26 Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth.

Ps. 107:26 They mount up ἀναβαίνουσιν to the heavens, they go down again to the depths, καταβαίνουσιν ἕως τῶν ἀβύσσων

Rom.10:6f. Say not in thy heart, who shall ascend ἀναβήσεται into heaven? (that is, to bring Christ down:) or Who shall descend καταβήσεται into the abyss ἄβυσσον? (that is, to bring Christ up from the dead.)

Ps. 109:25 I am also become a reproach unto them; When they see me they shake the head.

Mt.27:39 And they that passed by railed on him, wagging their heads.

Mk. 15:29 And they that passed by railed on him, wagging their heads.

For both passages cf. Lam 2:15

Ps. 110:1 Jehovah said unto my Lord, Sit thou at my right hand,
Until I make thine enemies thy footstool.

Mt. 19:28 When the Son of man shall sit on the throne of his glory.

Mt. 25:31 Then shall he sit upon the throne of his glory.

Mt. 26:64 Henceforth ye shall see the Son of man sitting at the right hand of power.

Mk. 14:62 Ye shall see the Son of man sitting at the right hand of power.

Mk. 16:19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.

Lk. 22:69 But from henceforth shall the Son of man be seated at the right hand of the power of God.

Acts 7:56 Behold, I see the heavens opened, and the Son of man standing at the right hand of God.

Rom.8:34 Who is at the right hand of God.

I Cor. 15:25 Put all his enemies under his feet.

Eph. 1:20 When he raised him from the dead, and made him to sit at his right hand in heavenly places.

Col. 3:1 Seek the things that are above, where Christ is, seated on the right hand of God.

Heb. 1:3 Who . . . . . sat down on the right hand of the Majesty on high.

Heb. 8:1 We have such a high priest who sat down on the right hand of the Majesty in the heavens.

Heb. 10:12f. But he, when he had offered a sacrifice for sins forever, sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet.

Heb. 12:2 Jesus . . . who . . . hath sat down at the right hand of God.

I Peter 3:22 Who is on the right hand of God, having gone into heaven.

<u>Ps. 110:4</u> Jehovah hath sworn and will not repent:
Thou art a priest forever
After the order of Melchizedek.

Heb.4:7-10, 7:1-28 is an exposition of this text.

<u>Ps. 110:5</u> The Lord at thy right hand
Will strike through kings in the day of his wrath.

Rom. 2:5 But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God.

<u>P s. 111:2</u> The works of Jehovah are great.

Rev. 15:3 Great and marvellous are thy works.

<u>Ps. 111:4</u> Jehovah is gracious and merciful.

James 5:11 The Lord is full of pity and merciful.

Ps. 111:9a He hath sent redemption unto his people.

Lk. 1:68 He hath visited and wrought redemption for his people.

Lk. 2:38 Spake of him to all them that were looking for the redemption of Jerusalem.

Lk.24:21 But we hoped that it was he who should redeem Israel.

Ps. 111:9b He hath commanded his covenant forever.

Heb. 13:20 With the hope of an eternal covenant.

Ps. 111:9c Holy and reverend is his name.

Lk. 1:49 Holy is his name.

Ps. 112:4 He is gracious, and merciful, and righteous.

James 5:11 The Lord is full of pity and mercy.

Ps. 113:7f. He raiseth up the poor out of the dust.
He lifteth up the needy from the dunghill;
That he may set him with princes,
Even with the princes of his people.

Lk. 1:52 He hath put down princes from their thrones
And hath exalted them of low degree.
See Job. 12:19 and I Sam. 2:7f.

Ps. 115:4-7 Their idols are silver and gold,
The work of men's hands.
They have mouths but they speak not;
Eyes have they but they see not;
They have ears, but they hear not;
They have hands, but they handle not;
Feet have they, but they walk not;
Neither speak they through their throat.

Rev. 9:20 And the rest of mankind which were not killed with these plagues repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood, which can neither see, nor hear, nor walk.

Ps. 115:13 He will bless them that fear Jehovah
Both great and small.

Rev. 11:18 Them that fear thy name, the small and the great.

Rev. 19:5 Ye that fear him the small and the great.

Ps. 116:3 The cords of death ὠδῖνες θανάτου compassed me.

Acts 2:24 Whom God raised up, having loosed the pangs of death τὰς ὠδῖνας τοῦ θανάτου.
See Ps. 18:4, II Sam.22:6, Job.39:2.

Ps. 118:15 The right hand of Jehovah doeth valiantly ἐποίησεν δύναμιν.

Lk. 1:51 He hath showed strength ἐποίησεν κράτος with his arm.

Ps. 118:16 Being therefore, by the right hand of Jehovah exalted.

Acts 2:23 Being therefore by the right hand of God exalted.

Ps.118:17f. I shall not die but live,
And declare the works of Jehovah.
Jehovah hath chastened me sore;
But he hath not given me over unto death.

II Cor. 6:9 As dying, and behold, we live;
As chastened, and not killed.

Ps. 118:22 The stone which the builders rejected
Is become the head of the corner.

Acts 4:11 He is the stone which was set at nought of you the builders, which was made the head of the corner.

Ps. 118:25 הוֹשִׁיעָה נָּה

Mt.21:9,15 ὡσαννὰ.

Mk. 11:9 ὡσαννὰ.

Ps. 119:75 I know, O Jehovah, that thy judgments are righteous.

Rev. 16:7 Yea, Ø Lord God, the Almighty, true and righteous are thy judgments.

Rev. 19:2 For true and righteous are thy judgments.

Ps. 119:133 And let not any iniquity have dominion over me.

Rom. 6:12,14 Let not sin therefore reign in your mortal body. . . . . For sin shall not have dominion over you.

Ps. 119:176 I have gone astray like a lost sheep; seek thy servant.

Mt. 10:6 Go rather to the lost sheep of the house of Israel.

Lk. 19:10 For the Son of man came to seek and to save that which was lost.
Jer. 50:6 contains a similar thought.

Ps. 124:6 Blessed be Jehovah.

See references under Ps. 41:13.

Ps. 124:8 Our help is in the name of Jehovah Who made heaven and earth.

Acts 4:24 O Lord thou that didst make the heaven and the earth and the sea, and all that in them is.

Acts 14:15 A living God, who made the heaven and the earth and the sea, and all that in them is.

Acts 17:24 The God that made the world and all things therein.

For these passages see also Ex. 20:11.

Ps. 125:5 Peace be unto Israel.

Gal. 6:16 Peace be upon them, and mercy, and upon the Israel of God.

Ps. 128:2 For thou shalt eat the labor of thy hands.

Lk. 10:7 For the laborer is worthy of his hire.

Ps.128:6 Peace be upon Israel.

For reference see Ps. 125:5

Ps. 130:8 And he will redeem Israel from all his iniquities.

Mt. 1:21 It is he that shall save his people from their sins.

Lk. 24:21 We hoped that it was he who should redeem Israel.

Titus 2:14 That he might redeem us from all iniquity.

Rev. 1:5 Unto him that loveth us, and loosed us from our sins by his blood.

Ps. 132:5 Until I find out a place for Jehovah,
A tabernacle for the mighty one of Jacob.

Acts 7:46 David, who found favor in the sight of God and asked to find a habitation for the God of Jacob. The LXX has σκήνωμα , habitation, for tabernacle.

Ps. 132:9 Let thy priests be clothed with righteousness.

Rev. 19:8 And it was given unto her that she should array herself in fine linen, bright and pure; for the fine linen is the righteous acts of the saints. (Linen is the official dress of the priests.)

Ps. 132:11 Jehovah hath sworn to David in truth;
He will not turn aside from it;
Of the fruit of thy body will I set upon thy throne.

Acts 2:30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne.

Ps. 132:17 There will I make the horn of David to bud.

Lk. 1:69 And hath raised up a horn of salvation for us
In the house of his servant David.
See Ps. 18:2 (II Sam.22:3), I Sam. 2:10, and Ezek.29:21.

Ps. 134:1 Bless ye Jehovah, all ye servants of Jehovah.

Rev. 19:5 Give praise to our God all ye his servants.

Ps. 135:1 Praise ye Jehovah (Hallelujah).
Praise ye the name of Jehovah.
Praise him, O ye servants of Jehovah.

Rev. 19:4c,5 Hallelujah.
And a voice came forth from the throne, saying, Give praise to our God, all ye his servants.

Ps. 135:15-17 The idols of the nations are gold and silver,
The work of men's hands.
They have mouths,but they speak not;
Eyes have they but, they see not;
They have ears, but they hear not;
Neither is there any breath in their mouths.

Rev. 9:20 And the rest of mankind who are not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and brass, and of stone, and of brass, which can neither see, nor hear, nor walk.

Ps. 135:20 Ye that fear Jehovah, bless ye Jehovah.

Rev. 19:5 Give praise to our God, all ye his servants, ye that fear him.

See Ps. 41:13.

Ps. 136:3 Oh give thanks unto the Lord of lords.

I Tim. 6:15 Lord of lords.

Rev. 17:14 The Lamb shall overcome for he is Lord of lords, and King of kings.

Rev. 19:16 On his thigh a name written, King of kings, and Lord of lords.

See Dt. 10:17 for both these passages.

Ps. 137:8 O daughter of Babylon, that art to be destroyed,
Happy shall he be that rewardeth thee
As thou hast served us.

Rev. 18:2 Fallen fallen is Babylon the great.
See Isa. 13:21f.

Rev. 18:6 Render unto her even as she rendered, and double unto her the double according to her works; in the cup which she mingled, mingle unto her double.

Ps. 137:9 Happy shall he be that taketh and dasheth thy little ones
Against the rock.

Lk. 19:44 And shall dash thee to the ground and thy children within thee.

Ps. 139:8 If I ascend up into heaven, thou art there:
If I make my bed καταβῶ in Sheol, behold
thou art there.

Rom. 10:6 Say not in thy heart, who shall ascend into heaven?
(that is, to bring Christ down:) or shall descend
into the abyss? (that is, to bring Christ up from
the dead.)
See Ps. 107:26 and Dt. 30:12.

Ps. 139:14 Wonderful are thy works.

See Ps. 105:2 for reference.

Ps. 139:16 Thine eyes did see mine unformed substance;
And in thy book were they all written,
Even the days that were ordained for me,
When as yet there was none of them.

Rev. 13:8 And all that dwell on earth shall worship him,
every one whose name hath not been written, from
the foundation of the world in the book of life of
the Lamb.

Rev. 17:8 They whose name hath not been written in the book
of life from the foundation of the world.

Ps. 140:3 They have sharpened their tongue like a serpent;
Adder's poison is under their lips.

James 3:8 But the tongue can no man tame; it is a restless
evil, full of deadly poison.

Ps. 141:2 Let my prayer be set forth as incense before thee;
The lifting up of my hands as the evening sacrifice.

Rev. 5:8 Bowls full of incense, which are the prayers of the
saints.

Rev. 8:3,4 There was given to him much incense, that he should
add it to the prayers of all the saints . . . .
And the smoke of the incense, with the prayers of
the saints, went up before God out of the angels
hand.

Ps. 143:2 Enter not into judgment with thy servant;
For in thy sight no man living is righteous δικαιωθήσεται.

Rom. 3:20 Because by the works of the law shall no flesh be
justified δικαιωθήσεται in his sight.

Gal. 2:16 A man is not justified by the works of the law . . .
Because by the works of the law shall no man be
justified.

Ps. 144:9 I will sing a new song unto thee, O God.

Rev. 5:9 And they sing a new song.

Rev. 14:3 And they sang as it were a new song before the throne.
See Ps. 33:3, 40:3, 96:1, 98:1 and Isa. 42:10.

Ps. 145:8 Jehovah is merciful and gracious;
Slow to anger, and of great lovingkindness.

James 5:11 The Lord is full of pity and merciful..
See Ps. 103:8,111:4 and 112:4.

Ps. 145:18a Jehovah is nigh unto all them that call upon him.

Acts 17:27 He is not far from each one of us.
See Jer. 23:23.

Ps. 145:18b Jehovah is nigh unto all them that call upon him.
To all them that call upon him in truth.

Jn. 4:23f. True worshippers shall worship the Father in spirit
and in truth.

Ps. 145:19 He will fulfill the desire of them that fear him;
He will also hear their cry and will save them.

Jn. 9:31 But if any man be a worshipper of God, and do his
will, him he heareth.
See under Ps. 66:18.

Ps. 146:6 Maker of heaven and earth,
The sea,and all that in them is.

Acts 4:24 Maker of the heaven and the earth,
The sea,and all that in them is.

Acts 14:15 Who made the heaven and the earth and the sea and
all that in them is.
For both passages see Ex. 30:11

Ps. 147:8 Who covereth the heavens with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.

Acts 14:17 And yet he left not himself without witness, in
that he did good and gave you from heaven rains
and fruitful seasons, filling your hearts with
food and gladness.
See Ps. 65:10f., 104:13f. and Jer. 5:24

Ps. 147:9 He giveth to the beast his food
And to the young ravens which cry.

Lk. 12:24 Consider the ravens, that they sow not neither reap; which have no store chamber nor barn; and God feedeth them.
See Job 38:41.

Section 2. References Which May Have Had an Influence on Psalms.

Ps. 2:1,5 . . . . .Rev. 11:18

Ps. 2:2 . . . . . Rev. 17:18

Ps. 2:7 . . . . . II Cor. 6:18 (ses also II Sam 7:14, I Chron. 17:10-14
Rev. 21:7 (also II Sam 7:14, I Chron 17:10-14.

Ps. 5:7. . . . . I Cor. 3:17; Eph. 2:21 (See also Jon.2:4; Mic. 1:2; Hab.2:20)

Ps. 7:9 . . . . . .Rom. 8:27 (See Jer.11:20)

Ps. 7:12 . . . . . Lk. 13:3,5.

Ps. 8:6 . . . . . .Mt.28:18 (See Isa. 52:13; Dan.7:14)

Ps. 10:16 . . . . .Rev. 11:15 (See also Ex. 15:18; Dan.2:44; 7:14 II Sam. 7:16 and Mic. 1:7.)

Ps. 11:4 . . . . . I Cor. 3:17; Eph. 2:21 (See also Jon.2:4; Mic. 1:2 and Hab.2:20)

Ps. 12:2 . . . . . James 1:8.

Ps. 12:2,3 . . . .Rom. 3:12,14.

Ps. 14:7 . . . . . Rom.11:25f. (See Isa. 59:20f. 27:9).

Ps. 16:3,5 . . . . Eph. 1:18; Col.1:12; I peter 1:4.

Ps. 16:10 . . . . .Mk. 1:24b; Lk.4:34; Jn.6:69; Acts 3:14; 4:27,30.

Ps. 18:6 . . . . . James 5:4 (See also Isa. 5:9).

Ps. 18:25 . . . . .Mt. 5:7 See Prov. 11:17.

Ps. 22:15 . . . . .Mt.27:34,48; Mk.15:36; Lk.23:26.

Ps. 22:16b Jn.20:25

Ps. 22:17 . . . . Lk. 24:39.

Ps. 22:18 . . . . Mt. 27:35; Mk. 15:24; Lk.23:34.

Ps. 22:27 . . . . I Cor. 14:25.

Ps. 22:28 . . . . Rev. 11:15.

Ps. 23:1f . . . . Jn. 10:3,10-16 (See Isa. 40:11; Ezek. 34:15).

Ps. 23:5 . . . . Lk. 7:46.

Ps. 22:12 . . . . Rev. 20:12f. Rom. 11:9.

Ps. 28:6 . . . . Rom. 1:25; 9:5; II Cor. 1:3; 11:31; Eph. 1:3 I Peter 1:3; (See also Gen.9:26; I Sam.25:32 I Kings 1:48; Dan.3:28).

Ps. 29:1 . . . . Heb. 1:6 (See also Isa. 44:33).

Ps. 32:2 . . . . Rev. 14:5 (See also Isa. 53:9).

Ps. 33:6 . . . . Eph. 6:17; Heb.4:12; Rev. 1:16;2:12,16; 19:15, 21.(See also Isa.4:11; 49:2; 51:16; Hos.6:5; Ps. Sol. 17:41; Prov.5:4).

Ps. 33:8 . . . . Rev. 15:4 (See Jer. 10:7).

Ps. 33:10 . . . . I Cor. 1:19,20.

Ps. 34:2 . . . . Lk. 6:20; Mt. 5:3 (See Isa.29:19; 61:1).

Ps. 34:5 . . . . I Peter 2:4 .

Ps. 35:8 . . . . Rom. 11:9f.

Ps. 35:10 . . . . Rev. 13:4. (See also Ex. 15:11; I Kings 8:33; II Chron. 6:14; Isa.14:14; I Chron. 17:20; Deut. 33:29)

Ps. 39:12 . . . . I Peter 2:11; 1:7,

Ps. 40:6 . . . . Eph. 5:2 (See Gen.8:21; Ezek. 20:41).

Ps. 41:9 . . . . Mk. 14:18.

Ps. 43:1 . . . . Jn. 8:50.

Ps. 44:3 . . . . Rev, 14:3.

Ps. 45:5,6 . . . Rev. 6:2.

Ps. 45:8 . . . . Acts 4:27,30; 10:38.

Ps. 45:14,15 . . Rev. 19:8

Ps. 46:6 . . . . Rev. 11:8.

Ps. 46:7 . . . . Rev. 21:3 (Also Ezek. 37:27; Lev.26:11,12; Isa. 8:8,10; Zech. 8:23.)

Ps. 47:8 . . . . Rev. 4: 2,3,9,10; 5:1,7,13; 6:16; 7:10,15; 19:4; 21:5; 20:11 (See also I Kings 22:19 Isa.6:1).

Ps. 48:4-6 . . . Rev. 6:15.

Ps. 50:14 . . . . Heb. 13:15 (See also Lev. 7:12).

Ps. 51:5 . . . . Jn. 3:6

Ps. 51:11 . . . . I Thess. 4:8; Gal.3:5; Eph. 1:17; I John 3:24; 4:13; (See Ezek. 11:19;36:26,27; 37:18; Isa. 11:2; Joel 3:1.

Ps. 52:10 . . . . Rom. 11:17; Rev. 11:4; See Zech.4:3,11,12,14.

Ps. 53 . . . . See Ps. 14

Ps. 55:17 . . . . Acts 3:1; 10:3,9 (See also Dan.6:10.)

Ps. 60:3 . . . . Rom. 11:8. A collation of Ps. 60:3; Isa. 29;10; Dt.29:3.
Only one word from the Psalm.

Ps. 60:4 . . . . Lk.2:34c. (See also Isa.11:10; 11:12;13:2)

Ps. 62:12 . . . . II Cor. 11:15 (See Prov. 24:12).

Ps. 65:4 . . . . I Cor. 3:17; Eph. 2:21; (See also Jon. 2:4; Mic. 1:2; Hab.2:20).

Ps. 68:35 . . . . II Thess. 1:10.

Ps. 69:21 . . . . Mk. 15:23; 15:36; Lk. 23:36.

Ps. 69:29 . . . . Mt. 1:21.

Ps. 71:19 . . . . Acts 2:11.

Ps. 71:19 . . . . See Ps. 35:10

Ps. 72:10f. . . . Rev. 21:24; See also Isa.60:3,6.

Ps. 72:18f. . . . II Cor. 1:3; Eph. 1:3; I Peter 1:3.

Ps. 74:2 . . . . Acts 20:28 (See also Isa.40:11; Jer. 2:8; Ezek. 34:2)

Ps. 78:24 . . . . Rev. 2:17

Ps. 78:41,56 . . . . Acts 5:9; 15:10 See also Num. 14:22; Isa. 7:12.

Ps. 78:70-72 . . . . Jn. 10:3,10-16 See also Ezek. 34:23; 37:2b.

Ps. 79:1 . . . . . Rev. 11:2; Zech 12:3 LXX Isa.63:18 and Dan. 8:13.

Ps. 79:1 . . . . . I Cor. 3:17; Eph. 2:21.

Ps. 79:6 . . . . . Gal.4:9; I Cor. 1:21; Phil.3:10; I Thess. 4:5; II Thess 1:8; Heb. 8:11; Jer. 10:25; 31:31ff. Hos. 2:22; 6:3; Isa. 43:13.

Ps. 83:13f . . . . . James 3:5.

Ps. 84:3 . . . . . Mt. 23:37; Lk. 13:34.

Ps. 86:8 . . . . . See Ps. 35:10.

Ps. 86:9 . . . . . I Cor. 14:25.

Ps. 86:10 . . . . . I Cor. 8:4,6; Gal.3:20; Eph.4:6; I Tim.1:17; 2:5; James 2:19; Jude 25. (See also Dt. 6:4; Isa. 37:16,20; 63:16; 64:7; Zech.14:9; Mal.2:10.

Ps. 86:15 . . . . . James 5:11 See Neh. 9:31; II Chron.30:9; Ex. 34:6; Joel 2:13; Jonah 4:2; Neh. 9:17.

Ps. 89:3f. . . . . Mt. 1:1; 12:23; 22:42; Mk.12:35; Lk. 20:41 1:32; Mt.9:28; 15:22; 20:30,31; Mk. 10:47, 48; Lk. 18:38f. Mt. 21:9,15; Acts 13:23. See Isa. 11:1,2; Jer. 23:5; 33:15-17; Hos. 3:5; Micah 5:1,13; Zech. 3:8; I Chron.17:11 I Mcc. 2:57.

Ps. 89:3,19 . . . . Lk. 9:35; See Isa. 42:1;44:1; 45:4.

Ps. 89:7 . . . . . I Thess.1:10; II Thess 1:9b. See also Zech.14:5; Isa. 2:10; Ps.89:8.

Ps. 89: 19-29 . . . Rom.8:14-37; Gal.4:1-6.

Ps. 89:19 . . . . Jn. 3:14b. 12:32,34; Acts 5:31; See Isa. 53:13.

Ps. 89:26-29,36 . . Jn. 12:34; Heb.12:28a; I Peter 1:3; 4:11b. Rev. 11:15b; Mic.4:3b; Dan. 2:44;7:14,181 27; 4:31b.

Ps. 89:26 . . . . . I Peter 1:17. See Jer, 3:19; Isa. 63:16; 64:8.

Ps. 89:27 . . . . . Rev. 17:18; 21:24. See Ex. 4:22; Jer.31:9.

Ps. 89:52 . . . . . II Cor. 1:3; Rph. 1:3; I Peter 1:3.

Ps. 90:2 . . . . . Jn. 8:58; (See Micah 5:1; Isa. 41:4; 46:4; 48:12.

Ps.91:15 . . . . . Acts 17:27 (See Jer. 23:23)

Ps. 94:1 . . . . . I Thess. 4:6; II Thess. 1:7

Ps. 94:12 ; . . . . . Heb. 12:5f. (see Prov. 3:11. Ps. 119:67,75.)

Ps. 95:7 . . . . . Jn. 10:3,10-16 (See Isa. 43:1; Ezek. 34:5, 6,8.)

Ps. 96:13 . . . . . Rev. 19:11

Ps. 97:3 . . . . . Rev. 11:5; II Kings 1:11f. Num. 16:35.

Ps. 97:7 . . . . . Heb. 1:6 Ps. 29:1 and Isa. 44:3.

Ps. 97:10 . . . . Rom. 12:9 (See Amos 5:15; Prov. 3:7b.

Ps. 98:1 . . . . . Rev, 15:3

Ps. 98:2b . . . . Lk. 2:30-32; Isa. 25:7; 40:5; 46:13; 52:10; 42:6; 49:6.

Ps. 101:2-4 . . . Rom. 12:9 (See Amos 5:15).

Ps. 104: 30 . . . . Mt. 16:3; Lk. 12:56.

Ps. 105:38 . . . . Rev. 11:10.

Ps. 105:40 . . . . Jn. 6:31,32,41,50,51,58. See Neh. 9:15 and Ex. 16:4.

Ps. 106: 2 . . . . Rev. 15:3.

Ps. 106:14 . . . . Acts 5:9; 15:10 (See Ex. 17:2,7; Num. 14: 22; Isa. 7:12.

Ps. 106:16 . . . . Acts 4:27,30.

Ps. 106:23 . . . . Lk. 9:35.

Ps. 106:31 . . . . Rom. 4:3.

Ps. 106:37 . . . . I Cor. 10:20 (See Dt. 32:17)

Ps. 106:48 . . . . See under Ps. 89:52.

Ps. 107: 10,14 . . Jn. 1:5a; Mt. 4:16.

Ps. 107: 26 . . . Eph. 4:10.

Ps. 107:28-30 . . . Mt. 8:25f. Lk. 8:23f. Mk. 4:38-41.

Ps. 109:28 . . . . Rom. 12:14; I Cor. 4:12; Lk.6:28.

Ps. 110:4 . . . . Lk. 1:32f.,33; Jn. 12:34 (See Isa. 9:6; Mic. 4:7; II Sam. 7:12ff.

Ps. 110:5 . . . . Rev. 6:17 (See Zeph. 1:18; 2:3.)

Ps. 111:9b . . . . Heb. 9:20; 10:29 (See Ex. 24:8).

Ps. 114:3,7 . . . . Rev. 20:11.

Ps. 118:16 . . . . Acts 5:31.

Ps. 118:22 . . . . Eph. 2:20.

Ps. 118:26 . . . . Rev. 1:4,8; 4:8 (See Hab.2:3).

Ps. 119:19,54 . . . Eph. 2:19; I peter 1:17; (See Gen. 23:4).

Ps. 119:30 . . . . II Peter 2:2.

Ps. 119:32 . . . . II Cor. 6:11.

Ps. 119:45 . . . . James 1:25.

Ps. 119:75 . . . . Rev. 16:5.

Ps. 119:89 . . . . Lk. 21:33.

Ps. 119:137 . . . . Rev. 16:5,7; 19:2.

Ps. 119:39 . . . . Jn. 2:17.

Ps. 124:6 . . . . Ps. 72:18.

Ps. 126:5,6 . . . . Lk. 6:21b; Jn. 4:36; James 5:7;(See Isa. 9:2)

Ps. 128:2 . . . . I Tim. 5:18.

Ps. 130:8 . . . . Lk. 2:38.

Ps. 135:21 . . . . See Ps. 41:13

Ps. 138:2 . . . . I Cor. 3:17; Eph. 2:21 (See Jon.2:4; Mic. 1 1:2; Hab. 2:20)

Ps. 139:8. . . . . Eph. 4:10.

Ps. 143: 2 . . . . I Cor. 4:4.

Ps. 144:1 . . . . Rom. 1:25; 9:5; II Cor. 1:3; 11:31; Eph. 1:3; I Peter 1:3.

Ps. 145:17 . . . . Rev. 15:3,4; 16:5 (See Dt. 32:4).

Ps. 146:6 . . . . Rev. 10:6; 14:7; Acts 17:24; (See Ex. 20:11).

Ps. 147:9 . . . . Mt. 6:26.

Ps. 147:18 . . . . Acts 10:36; 13:26; Isa. 52:7; Neh. 2:1.

Ps. 149:6f . . . . Eph. 6:17; II Thess.2:8; Heb. 4:12; Rev. 1:16; 2:12,16,;19:15,21. (See Isa. 11:4;49:2;51:16; Hos. 6:5; Ps. Sol. 17:41; Prov. 5:4).

Conclusion

The references in this section have no influence on the conclusions stated in this paper. They were called to our attention by the authorities noted in our bibliography. They were rejected because in our judgment there was not sufficient evidence that they influenced the ideas of the New Testament. The following example will illustrate. When we read the English of Matthew 27:1 and Psalm 2:2 we seem to see signs of an influence from the Psalms. We raise the question: Were the words "took counsel against Jesus" influenced by the expression in the Second Psalm, "take counsel together - - against his anointed"? However, when we read the Greek, we discover no literary dependence. The verbs are different: Matthew συμβούλιον ἔλαβον LXX συνήχθησαν ἐπὶ τὸ αὐτὸ . We cannot discover any influence from the Hebrew since the Hebrew verb נוֹסְדוּ is nearer the Septuagint than Matthew. It is possible that this influence comes from another source. But as long as we can not find the source, we can only guess. Acts 4:25-29 contains a direct reference to this passage in the Psalms in connection with the trial of Jesus. This makes the desire to claim an influence upon Matthew 27:1 all the greater, but we must give it up.

Chapter V

The Quotations

Section 1. Sources of the Quotations

Introductory

The question of the sources of the quotations has only an indirect bearing upon the subject of the influence of the Psalms upon the ideas of the New Testament. That will be discussed in connection with the passages concerned. Furthermore, it would be futile to go into the question of sources without taking into consideration all the quotations in the New Testament instead of only those from the Psalms. However, it will be of interest and help us to orient ourselves in the subject if we will notice a few facts.

Four Classes of Quotations

The sources from which the quotations come fall into four classes: (1) Hebrew (2) Greek (3) Both (4) Source unknown. There are five quotations which appear to agree with the Hebrew against the Greek. There are thirteen which agree word for word with the Septuagint against the Massoretic Text. Twenty-four agree with both. Thirty differ in some way from both.

Discovery of Sources

Upon closer inspection we find Heb,7:21omits the verb, but uses it in two other places, when quoting Psalm 110:1. Therefore we may place that one with the passages which agree with both: II Corinthians 9:9 omits τοῦ αἰῶνος, but may have done so by chance. This omission does not necessarily argue a

Hebrew or Aramaic source. Luke 23:46, which quotes Psalm 31:5, disagrees with the Septuagint but by the tense of the verb. This change may have been due to the adaptation of the quotation to the occasion. But since it is one of Jesus' words on the cross, we may allow a doubt as to source. Jesus seems to have used Aramaic on the cross as indicated by use of the Aramaic in quoting Psalm 22: 1 (See Mt. 27:46; Mk. 15:34). Therefore, we can be sure of only two quotations as having a Hebrew or Aramaic source. Of the thirty quotations which differ much or little from both sources, six clearly indicate a Septuagint influence. In eight other cases there is a very slight deviation, where the Massoretes and the Septuagint agree. In the remaining cases variation may be due to: (1) Free rendering of the passage, (2) an intentional variation, (3) an unintentional variation, or (4) another version, Greek, Aramaic, or even Hebrew.

Therefore, the results of our study would indicate that the sources of the quotations from the Psalms in the New Testament were as follows:

Hebrew or Aramaic 2

Greek 19

Both or either 34

Source unknown or doubtful 17

We may assume with some assurance of being right that the thirty-four cases in which the Massoretic text and the Septuagint agree that it was the Septuagint which was used by the New Testament writers. In the instances where the evidence is clear

the Septuagint is by far the favorite, the score being nineteen to two. What Toy writes of the entire Old Testament is true of the Psalms: The evangelists and apostles, writing in Greek for a Greek-speaking public accustomed to the Greek version, naturally cited Scripture from this version; there are not many of the quotations in which the influence of the Septuagint is not evident".[1] Swete says also: "It is not too much to say that in its literary form and expression the New Testament would have been a widely different book had it been written by authors who knew the Old Testament only in the original, or who knew it in a Greek version other than that of the LXX."[2] The Old Testament in Greek contained the Holy Scriptures of the New Testament Christians and it is through the Septuagint that the new revelation was understood as fulfilling the old.

Quotations Generally from LXX

Section 2. Framework and Background.

In the New Testament the Psalter is acknowledged as inspired Scripture. There are a few cases in which exact quotations are not accompanied by a formula of quotation.[3] In some other cases there is no explicit statement that the quotations are from the Scriptures. In the majority of these instances David is mentioned as the writer.[4] Luke mentions four times that the passage is found in Psalms.[5] In another place the quoter is

A re the Psalms Scripture

1. Toy: Quotations in the New Testament p.x.
2. Swete: Introduction to the OT in Greek p.404.
3. Mt.7:23; 21:9; 23:39; Mk. 11:9; 15:34; Lk.1:68; 13:27; 13:35; 19:38; 23:46; John 12:13; Rom. 10:18; 11:2; Eph.4:26; I Cor. 10:26.
4. Mt. 22:44; Lk.20:42; Acts 2:25,34; Rom. 4:6; 11:9.
5. Lk.20:42; Acts 1:20; 13:33,35.

very indefinite, saying, "One hath somewhere testified".[1] Hebrews 13:6 borders very closely on no formula at all: "So that with courage we say." The quotations in two cases are put into the mouth of Christ, without other formula, yet clearly indicating that readers were to understand them as Old Testament quotations. But in a large number of cases the formulae indicate clearly that the quotation is from the Scriptures.

Classed with the Law and Prophets

According to Luke, Jesus (Lk.24:44) himself links the Psalms with the Law and the Prophets, claiming that the things spoken of him in the Psalms must be fulfilled. We find the thought that the Psalms, as prophecy, must be fulfilled in Jesus.[2]

Promises were made to David, expressed by him in the Psalms, which were fulfilled in Christ.[3] Definitely the quotation is said to be from the Scriptures many times.[4] "It is written" is a formula indicating that the quotation is from the Scripture.[5] Similar expressions have the same connotation (Lk. 20:17; John 2:17; 15:25; Acts 1:20) as for example, "His disciples remembered that it was written". Once the Psalms are identified with the Law,[6] and again with the prophets.[7] David himself is a prophet.[8]

1. Heb.2: 6.
2. Mt. 13:35, John 13:18; 19:24; 19:36.
3. Acts 13:32-35.
4. Mt. 21:42 cf. Mt. 21:16; Mk. 12:10; John 13:18; 19:24,36 1 Peter 2:7.
5. Mt. 4: 6; Lk. 4:10; John 6:31; Rom. 3:3, 10; 8:36; 15:3 cf. 15:4; 15:9; 15:11; I Cor. 3:20 II Cor 4:13; 9:9.
6. John 15:25.
7. Mt. 13:35.
8. Acts 2:25-31.

The Psalms are the word of God. It was He who said these things. Though the pronoun "he" is used, the context clearly shows that its antecedent is "God",[1] as: "God hath fulfilled the same (that is, the promise made unto our fathers) unto our children, in that he raised up Jesus: as also it is written in the second psalm, Thou art my Son, this day have I begotten thee - - - Because he saith also in another psalm, Thou wilt not give thy Holy One to see corruption." (Acts 13:33,35). The words were inspired by the Holy Spirit.[2] There is evidence that for the Jew of Jesus' day the Psalter had the authority of Scripture, but there is no doubt that the New Testament held it on an equality with the Law and the Prophets.

Psalms the Word of God

Section 3. The Quotations in Hebrew, Greek and English.

It is very difficult to determine just what constitutes a quotation. There are several passages which incorporate the meaning and use the vocabulary of particular passages in the Psalms but which are not strictly quotations. Yet there are passages which are clearly intended to be quotations which stray further from the original than some of the paraphrases or allusions listed in Chapter IV. We have attempted to get back to the mind of the New Testament writer and so have formulated the following rule to guide us: Those passages in the New Testament which are identical with the passages in Psalms or whose context

What is a Quotation

1. Acts 4:25; 13:22; 13:35; Hebrews 1:5; 1:7; 1:8; 1:10; 5:5,6 cf. 5:10; Hebrews 7:17,21; Ephesians 4:8.
2. Matthew 21:44; Mark 12:36; Acts 4:25 and Hebrews 3:7.

shows clearly that the writer intended to quote are quotations from the Psalms in the New Testament.

The Hebrew and Greek are given followed by a translation in English. No special merit is claimed for these translations except that they are intended to give to the reader an English version which shall enable him to appreciate the variations in the Massoretic text, the Septuagint, and the New Testament. We have been very dependent upon existing translations, but have departed from them where it served our purpose. Thus where the New Testament has "Gentiles" we have rendered the Greek word "nations" to agree with the rendering in the Psalms.

Purpose of Translation in English

The Quotations:

Psalm 2

Verses 1f.

לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יְהֻגּוּ־רִיק׃
יִתְיַצְּבוּ מַלְכֵי־אֶרֶץ וְרוֹזְנִים נוֹסְדוּ־יָחַד
עַל־יְהוָה וְעַל מְשִׁיחוֹ׃

Why do the nations rage
And the peoples meditate vanity?
The kings of the earth set themselves
And the rulers take counsel together
Against Jehovah and against his anointed. (Messiah)

Ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;
παρέστησαν οἱ βασιλεῖς τῆς γῆς
καὶ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ
κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ.

Why did the nations rage

And the peoples meditate vain things?

The kings of the earth set themselves in array.

And the rulers were gathered together

Against the Lord and a gainst his anointed (Christ).

Acts 4:25f. is a verbatim quotation of Psalms 2:1f. LXX.

Verse 7

בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ

My son art thou; this day have I begotten thee.

Υἱός μου εἶ σύ,

ἐγὼ σήμερον γεγέννηκά σε.

My son art thou; I this day have begotten thee.

Acts 13: 33; Hebrews 1:5; 5:5 are verbatim quotations of Psalms 2:7 LXX and MT.

Psalm 4

Verse 4

רְגְזוּ וְאַל תֶּחֱטָאוּ

Stand in awe, and sin not,

ὀργίζεσθε καὶ μὴ ἁμαρτάνατε

Be ye angry, and sin not.

Ephesians 4:26 is a verbatim quotation of Psalm 4:4 according to LXX.

The Hebrew word רגז means to be agitated, be afraid, tremble in fear. The meaning given in my translation fits the context best. The LXX seems to be a mistranslation which is repeated in Ephesians 4:26.

Psalm 5

Verse 9

קֶבֶר־פָּתוּחַ גְּרוֹנָם לְשוֹנָם יַחֲלִיקוּן

An open sepulchre is their throat;

Their tongue they make smooth.

τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν,

ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν.

An open sepulchre is their throat,

With their tongues they have used deceit.

Romans 3:13 is a verbatim quotation according to LXX.

Psalm 6

Verse 8

סוּרוּ מִמֶּנִּי כָּל פֹּעֲלֵי אָוֶן

Depart from me, all ye workers of iniquity.

ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργαζομένοι τὴν ἀνομίαν.

Depart from me, all ye that work iniquity.

Mt. 7:23 ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζομένοι τὴν ἀνομίαν.

Depart from me, ye that work iniquity.

Luke 13:27 ἀπόστητε ἀπ' ἐμοῦ, πάντες ἐργάται ἀδικίας.

Depart from me, all workers of unrighteousness.

Psalm 8

Verse 2

מִפִּי עוֹלְלִים וְיֹנְקִים יִסַּדְתָּ עֹז

Out of the mouth of children and sucklings thou hast founded strength.

ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον.

Out of the mouth of children and sucklings thou hast perfected praise.

Matthew 21:16 is a verbatim quotation according to LXX.

Verses 4 -6

מָה־אֱנוֹשׁ כִּי־תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ
וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹהִים וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ
תַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ כֹּל שַׁתָּה תַחַת־רַגְלָיו

What is man that thou art mindful of him?

And the son of man that thou visitest him?

Thou hast made him a little lower than God,

And with glory and honor thou hast crowned him.

Thou hast made him ruler over the works of thy hands;

All things thou hast put under his feet.

τὶ ἐστιν ἄνθρωπος ὅτι μιμνήσκῃ αὐτοῦ,
ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν;
ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους,
δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν.
καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα χειρῶν σου·
πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

What is man that thou art mindful of him?

Or the son of man that thou visitest him?

Thou hast made him a little lower than angels,

With glory and honor thou hast crowned him.

And thou hast set him over the works of thy hands;

All things thou hast put under his feet.

Hebrews 2:6-8 is a verbatim quotation according to the LXX.

Psalm 10

Verse 7

אָלָה פִיהוּ מָלֵא וּמִרְמוֹת וָתֹךְ

His mouth is full of cursing and deceit and oppression.

οὗ ἀρᾶς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας καὶ δόλου.

Whose mouth is full of cursing and bitterness and deceit.

Romans 3:14 ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει.

Whose mouth is full of cursing and bitterness.

Psalm 14

Verses 2f.

יְהוָה מִשָּׁמַיִם הִשְׁקִיף עַל־בְּנֵי־אָדָם
לִרְאוֹת הֲיֵשׁ מַשְׂכִּיל דֹּרֵשׁ אֶת־אֱלֹהִים׃
הַכֹּל סָר יַחְדָּו נֶאֱלָחוּ אֵין עֹשֵׂה־טוֹב
אֵין גַּם אֶחָד

Jehovah looked down from heaven upon the children of men.

To see if there were any that did understand (or, any righteous),

That did seek after God (or worship God).

All have turned aside, they have together become filthy (corrupt).

There is no one doing good, not even one.

Κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων,
τοῦ ἰδεῖν εἰ ἔστιν συνίων ἢ ἐκζητῶν τὸν θεόν.

πάντες ἐξέκλιναν ἅμα ἠχρεώθησαν,
οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.

The Lord leaned over from heaven upon the children of men,

To see if there were any that did understand or seek after God,

All have turned aside, they have together become corrupt (unprofitable).

There is none doing good, there is not so much as one.

Romans 3:10-12 οὐκ ἔστιν δίκαιος οὐδὲ εἷς,
οὐκ ἔστιν συνιῶν, οὐκ ἔστιν ἐκζητῶν τὸν θεόν·
πάντες ἐξέκλιναν ἅμα ἠχρεώθησαν·
οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.

There is none righteous, not one,
There is none that understand, there is none that seek after God.
All have turned aside, they have together become corrupt (unprofitable).
There is none doing good, there is not so much as one.

Psalm 14:3f. (13:3f. LXX) contains the entire quotation, Romans 3:10-18, which in the Hebrew is a compilation from Psalms 5: 10; 10:7; 36:2; 140:4. In the passage quoted a bove the Septuagint "corrupt" or "unprofitable" is a euphemism for "filthy".

Psalms 16

Verses 8-11

מִכְתָּם לְדָוִד

שִׁוִּיתִי יְהוָה לְנֶגְדִּי תָמִיד כִּי מִימִינִי בַּל־אֶמּוֹט
לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי אַף־בְּשָׂרִי יִשְׁכֹּן לָבֶטַח
כִּי לֹא־תַעֲזֹב נַפְשִׁי לִשְׁאוֹל לֹא־תִתֵּן חֲסִידְךָ לִרְאוֹת שָׁחַת
תּוֹדִיעֵנִי אֹרַח חַיִּים שֹׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ

I have set Jehovah always before me,
Because he is on my right hand I am not moved.
Therefore my heart is glad and my glory rejoices.
My flesh also shall dwell in safety.
For thou wilt not abandon my soul to Sheol;
Thou wilt allow thy holy one to see the pit.
Thou wilt make known to me the way of life;
Fulness of joy is in thy presence.

προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός,
ὅτι ἐκ δεξιῶν μού ἐστιν, ἵνα μὴ σαλευθῶ.
διὰ τοῦτο ηὐφράνθη ἡ καρδία μου
καὶ ἠγαλλιάσατο γλῶσσα μου
ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι.
ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην
οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.
ἐγνώρισάς μοι ὁδοὺς ζωῆς·
πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

I have the Lord before my eyes continually,

For he is on my right hand that I should not be moved.

Therefore my heart was glad, and my tongue rejoiced.

Morever my flesh also shall dwell in hope.

For thou wilt not abandon my soul to Hades,

Neither wilt thou give thy holy one to see destruction.

Thou hast made known to me the ways of life.

Thou wilt fill me with joy with thy countenance.

Acts 2: 25-28 is identical with the LXX except that μου is placed before ἡ καρδία .

Acts 13:35 οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

Thou wilt not give thy holy one to see destruction.

Psalm 18

Verse 49

עַל־כֵּן אוֹדְךָ בַגּוֹיִם יְהוָה וּלְשִׁמְךָ אֲזַמֵּרָה

Therefore I will praise thee among the nations, O Jehovah,

And to thy name I will sing.

διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν, Κύριε,
καὶ τῷ ὀνόματι σου ψαλῶ.

Therefore will I praise thee among the nations, O Lord,

And to thy name will I sing.

Romans 15:9 is a verbatim quotation of LXX, but omits κύριε .

This passage also is found in II Samuel 22:50.

Psalm 19

Verse 4

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם

Their line is gobe forth into all the earth,

And their words to the end of the world.

εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν

καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

Their voice is gone forth into all the earth,

And their words to the end of the world.

Romans 10: 18 is a verbatim quotation from LXX, which substitutes φθόγγος voice for קַוָּם line.

Psalm 22

Verse 1

אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי

My God, my God, why hast thou forsaken me?

ὁ θεὸς ὁ θεός μου, πρόσχες μοι· ἵνα τί ἐγκατέλιπές με;

O God, my God, attend to me; why hast thou forsaken me?

Mt. 27:46 ἐλωί ἐλωί λεμὰ σαβαχθανεί; τοῦτ' ἔστιν θεὲ μου θεὲ μου ἵνα τί με ἐγκατέλιπες;

Eloi, Eloi, lema sabachthanei? that is, My God, my God, why hast thou foraaken me?

Mk. 15:34 ἐλωί ἐλωί λαμὰ σαβαχθανεί; ὅ ἐστιν μεθερμηνευόμενον
Ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;

Eloi, Eloi, lama sabachthanei? which is, being interpreted,
My God, my God, why hast thou forsaken me?

Here we have Aramaic given and them translated. It is possible that the Palestinian Jews in the time of Jesus made oral quotations from an Aramaic version.

Verse 18

יְחַלְּקוּ בְגָדַי לָהֶם וְעַל־לְבוּשִׁי יַפִּילוּ גוֹרָל

They divide my garments among them,
And upon my vestments they cast lots.

διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς
καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

They divided my garments among them,
And upon my raiment did they cast lots.

John 19:24 is a verbatim quotation from LXX.

Verse 22

אֲסַפְּרָה שִׁמְךָ לְאַחַי בְּתוֹךְ קָהָל אֲהַלְלֶךָּ

I will declare thy name to my brethren,
In the midst of the congregation will I praise thee.

διηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,
ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.

I will declare thy name to my brethren,
In the midst of the congregation will I praise thee.

Hebrews 2:12 has ἀπαγγελῶ instead of διηγήσομαι.
Otherwise it follows LXX verbatim.

Psalm 24

Verse 1

לַיהוָה הָאָרֶץ וּמְלוֹאָהּ

The earth is Jehovah's and its fulness.

τοῦ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

The earth is the Lord's and its fulness.

I Corinthians 10:26 is a verbatim quotation of the LXX.

Psalm 31

Verse 5

בְּיָדְךָ אַפְקִיד רוּחִי

Into thy hands I commit my spirit.

εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.

Into thy hands I will commit my spirit.

Luke 23:46 εἰσ χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου.

Into thy hands I commit my spirit.

Luke follows the Hebrew.

Psalm 32

Verse 1f

אַשְׁרֵי נְשׁוּי־פֶשַׁע כְּסוּי חֲטָאָה
אַשְׁרֵי־אָדָם לֹא־יַחְשֹׁב יְהוָה לוֹ עָוֹן

Happy is he whose transgression is forgiven,

Whose sin is pardoned (or covered)

Happy the man to whom Jehovah does not reckon iniquity.

μακάριοι ὧν ἀφέθησαν αἱ ανομίαι,

καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτία.

μακάριους ἀνὴρ οὗ οὐ μὴ λογίσηται κύριος ἁμαρτίαν.

Happy are they whose transgressions have been forgiven,

Whose sins have been covered,

Happy the man to whom the Lord will not reckon sin,

Romans 4:7f is verbatim from LXX.

Psalm 34

verses 12-16

מִי־הָאִישׁ הֶחָפֵץ חַיִּים אֹהֵב יָמִים לִרְאוֹת טוֹב׃
נְצֹר לְשׁוֹנְךָ מֵרָע וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה׃
סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃
עֵינֵי יְהוָה אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם׃
פְּנֵי יְהוָה בְּעֹשֵׂי רָע לְהַכְרִית מֵאֶרֶץ זִכְרָם

Who is the man that desires life,

And loveth (many) days, that he may see good?

Keep thy tongue from evil,

And thy lips from speaking guile.

Depart from evil, and do good;

Seek peace and pursue it.

The eyes of Jehovah are toward the righteous

And his ears are open unto their cry.

The face of Jehovah is against them that do evil,

To cut off the remembrance of them from the earth.

τίς ἐστιν ἄνθρωπος ὁ θέλων ζωήν,
ἀγαπῶν ἰδεῖν ἡμέρας ἀγαθάς;
παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ,
καὶ χείλη τοῦ μὴ λαλῆσαι δόλον.
ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν
ζήτησον εἰρήνην καὶ δίωξον αὐτήν.
ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους,
καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν.
πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά,
τοῦ ἐξολεθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν.

Who is the man that desires life,
Loving to see good days?
Refrain thy tongue from evil
And thy lips from speaking guile
Turn away from evil and do good,
Seek peace and pursue it.
For the eyes of the Lord are upon the righteous
And his ears are open unto their supplication;
For the face of the Lord is upon them that do evil
To cut off the remembrance of them from the earth.

I Peter 3:10-12 ὁ γαρ θέλων ζωὴν αγαπᾶν
καὶ ἰδεῖν ἡμέρας ἀγαθάς
παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ
καὶ χείλη τοῦ μὴ λαλῆσαι δόλον,
ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν,
ζητησάτω εἰρήνην καὶ διώξατω αὐτήν,
ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους
καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν,
πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips from speaking guile:
Let him turn away from evil, and do good;
Let him seek peace and pursue it.
For the eyes of the Lord are upon the righteous,
And his ears are open unto their supplication:
But the face of the Lord is upon them that do evil.

Psalm 35

Verse 19

אַל־יִשְׂמְחוּ־לִי אֹיְבַי שֶׁקֶר שֹׂנְאַי חִנָּם יִקְרְצוּ־עָיִן

Let not them who are my enemies wrongfully rejoice over me,

Let not those who hate me without cause wink the eye.

μὴ ἐπιχαρείησάν μοι οἱ ἐχθροί μου ματαίως,

οἱ μισοῦντές με δωρεὰν καὶ διανεύοντες ὀφθαλμοῖς.

Let not them rejoice over me who are my enemies for no reason,

Who hate me without cause and keep winking the eye.

Jn. 15:25 ἐμίσησάν με δωρεάν.

They hated me without a cause.

Psalm 36

Verse 1

אֵין־פַּחַד אֱלֹהִים לְנֶגֶד עֵינָיו

There is no fear of God before his eyes.

οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ.

There is no fear of God before his eyes.

Romans 3:18 has the plural of αὐτοῦ , otherwise it follows both the LXX and the MT.

Psalm 40

Verses 6-8

זֶבַח וּמִנְחָה לֹא חָפַצְתָּ אָזְנַיִם כָּרִיתָ לִּי עוֹלָה וַחַטָּאָה לֹא שָׁאָלְתָּ

אַז אָמַרְתִּי הִנֵּה־בָאתִי בִּמְגִלַּת־סֵפֶר כָּתוּב עָלָי

לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהַי חָפָצְתִּי

In sacrifice and offering thou hast no delight;

Mine ears hast thou opened;

Burnt offering and sin offering thou hast not asked,

Then I said, Behold, I have come;

In the roll of the book it is written of me,

To do thy will, O my God, I delight.

θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας
σῶμα δὲ κατηρτίσω μοι·
ὁλοκαύτωμα καὶ περὶ ἁμαρτίας οὐκ ἤτησας·
τότε εἶδον Ἰδοὺ ἥκω.
ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ·
τοῦ ποιῆσαι τὸ θέλημά σου ὁ θεός μου ἐβουλήθην.

Sacrifice and offering thou didst desire,

A body thou hast prepared for me -

The rest of the Septuagint passage follows the Hebrew except the last word which is translated by "I delight".

Hebrews 10:5-7 follows the Septuagint with two exceptions. The Epistle has εὐδόκησας for ἤτησας and omits μου ἐβουλήθην.

Psalm 41

Verse 9

גַּם־אִישׁ שְׁלוֹמִי אֲשֶׁר־בָּטַחְתִּי בּוֹ אֹכֵל לַחְמִי הִגְדִּיל
עָלַי עָקֵב

Even my friend, in whom I trusted, who ate my bread

Has lifted up his heel against me.

καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου, ἐφ' ὃν ἤλπισα
ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν.

For even my friend in whom I trusted, who eats my bread (loaves),

Has lifted up his heel against me.

John 13:18 ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

He who eats my bread (loaf) has lifted up his heel against me.

Verse 13

בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל

Blessed be Jehovah, the God of Israel.

εὐλογητὸς κύριος ὁ θεὸς Ἰσραήλ.

Blessed be the Lord, the God of Israel.

Luke 1:68 has τοῦ before Ἰσραήλ .

Psalm 44

Verse 22

כִּי־עָלֶיךָ הֹרַגְנוּ כָל־הַיּוֹם נֶחְשַׁבְנוּ כְּצֹאן טִבְחָה

Yea, for thy sake we are killed all the day,

We are regarded as sheep for slaughter.

ὅτι ἕνεκα σοῦ θανατούμεθα ὅλην τὴν ἡμέραν,
ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

For thy sake we are killed all the day,

We are regarded as sheep for slaughter.

Romans 8:38 has ἕνεκεν instead of ἕνεκα .

Psalm 45

Verses 6f.

כִּסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד שֵׁבֶט מִישֹׁר שֵׁבֶט מַלְכוּתֶךָ
אָהַבְתָּ צֶדֶק וַתִּשְׂנָא רֶשַׁע
עַל־כֵּן מְשָׁחֲךָ אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שָׂשׂוֹן מֵחֲבֵרֶיךָ

Thy throne, O God, is forever and ever,

The sceptre of thy kingdom is a sceptre of uprightness.

Thou hast loved righteousness and hated wickedness

Therefore God, thy God, has anointed thee

With the oil of gladness above thy fellows.

ὁ θρόνος σου ὁ θεὸς εἰς αἰῶνα αἰῶνος,
ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.
ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·
διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου.
ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

Thy throne, O God, is forever and ever,
The sceptre of thy kingdom is a sceptre of rectitude.
Thou hast loved righteousness and hated iniquity.
Therefore God, thy God, has anointed thee
With the oil of gladness above thy fellows.

Heb. 1:8f. ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος
καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας αὐτοῦ
ἠγαπήσας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν.
διὰ τοῦτο ἔχρισεν σε ὁ θεός, ὁ θεός σου,
ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

Thy throne, O God, is forever and ever,
And the sceptre of his kingdom is the sceptre of uprightness.
Thou hast loved righteousness and hated iniquity,
Therefore, God, thy God, has anointed thee
With the oil of gladness above thy fellows.

Psalm 51

Verse 4

לְמַעַן תִּצְדַּק בְּדַבְּרֶךָ תִּזְכֶּה בְּשָׁפְטֶךָ

That thou mayest be justified when thou speakest,
Be pure when thou judgest.

ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου,
καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

That thou mayest be justified in thy words,

And mayest overcome when thou art judged.

Romans 3:4 follows the LXX except that it has νικήσεις for νικήσῃς

Psalm 68

Verse 18

עָלִיתָ לַּמָּרוֹם שָׁבִיתָ שֶׁבִי לָקַחְתָּ מַתָּנוֹת בָּאָדָם

Thou didst go up on high, thou didst lead captives captive;

Thou didst receive gifts among men.

ἀναβὰς εἰς ὕψος ἠχμαλώτευσας αἰχμαλωσίαν,
ἔλαβες δόματα ἐν ἀνθρώπῳ.

Having gone up on high, thou didst lead captives captive;

Thou didst receive gifts among men.

Eph. 4:8 ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν,
καὶ ἔδωκεν δόματα τοῖς ἀνθρώποις.

Having gone up on high, he led captives captive;

And gave gifts to men.

Psalm 69

Verse 4

שֹׂנְאַי חִנָּם

Those hating me without a cause.

οἱ μισοῦντές με δωρεάν.

Those hating me without a cause.

John 15:25 ἐμίσησάν με δωρεάν.

They hated me without a cause.

Verse 9

כִּי־קִנְאַת בֵּיתְךָ אֲכָלָתְנִי

For the Zeal of my house has eaten me up.

ὅτι ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με.

For the zeal of thy house shall eat me up.

John 2:17 omits ὅτι .

Verse 9b.

וְחֶרְפּוֹת תּוֹרְפֶיךָ נָפְלוּ עָלָי׃

The reproaches of those who reproach thee have fallen upon me.

οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσαν ἐπ' ἐμέ.

The reproaches of those who reproach thee have fallen upon me.

Romans 15:3 is a verbatim quotation.

Verses 22f.

יְהִי־שֻׁלְחָנָם לְפָנֵיהֶם לְפָח וְלִשְׁלוֹמִים לְמוֹקֵשׁ
תֶּחְשַׁכְנָה עֵינֵיהֶם מֵרְאוֹת וּמָתְנֵיהֶם תָּמִיד הַמְעַד

Let their table before them become a trap-net,

And to them at peace a snare.

Let their eyes be darkened that they see not,

And cause their loins to shake continually.

γενηθήτω ἡ τράπεζα αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα,
καὶ εἰς ἀνταπόδοσιν καὶ σκάνδαλον·
σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν,
καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύνκαμψον.

Let their table before them become a snare, and a requital
and an occasion for stumbling.

Let their eyes be darkened that they see not,

And bend thou their back continually.

Rom. 11:9f. γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν
καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,
σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν,
καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύνκαμψον.

Let their table become a snare, and a net,

And an occasion of stumbling and a recompense to them;

Let their eyes be darkened that they see not,

And bend thou their back continually.

Verse 25

תְּהִי־טִירָתָם נְשַׁמָּה בְּאָהָלֵיהֶם אַל־יִהִי יֹשֵׁב

Let their encampment be made desolate,

And in their tents let there be no dweller.

γενηθήτω ἡ ἔπαυλις αὐτῶν ἠρημωμένη,

καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν.

Let their habitation become desolate,

And in their tents let there be no dweller.

Acts 1:20 γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος

καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ

Let his habitation become desolate,

And let there be no dweller in it.

Psalm 78

Verse 2

אֶפְתְּחָה בְמָשָׁל פִּי אַבִּיעָה חִידוֹת מִנִּי־קֶדֶם

I will open my mouth in a parable.

I will utter riddles from ancient times.

ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,

φθέγξομαι προβλήματα ἀπ' ἀρχῆς.

I will open my mouth in parables,

I will speak similitudes from the beginning.

Mt. 13:35 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,

ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.

I will open my mouth in parables,

I will utter hidden things from the foundation.

Verse 24

וּדְגַן־שָׁמַיִם נָתַן לָמוֹ

Grain of heaven he gave them.

ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς.

Bread of heaven he gave them.

John 6:31 ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

Bread of heaven he gave them to eat.

φαγεῖν in the Psalm is contained in the first line of the couplet.

Psalm 82

Verse 6

אֲנִי־אָמַרְתִּי אֱלֹהִים אַתֶּם

I said, Ye are gods.

ἐγὼ εἶπα θεοί ἐστε.

I said, Ye are gods.

John 10:34 is a verbatim quotation.

Psalm 89

Verse 20

מָצָאתִי דָוִד עַבְדִּי

I have found David my servant.

εὗρον Δαυεὶδ τὸν δοῦλόν μου.

I have found David my servant.

Acts 13: 22 εὗρον Δαυεὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.

I have found David, the son of Jesse, a man after my heart, who shall do all my will.

This passage is offered as a quotation. It comes from the above mentioned Psalm and I Sam. 13:14. The last clause seems to be a summary of II Samuel 7 and Psalm 89:18-36.

Psalm 91

Verses 11f.

כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ
עַל־כַּפַּיִם יִשָּׂאוּנְךָ פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ

For he shall command his angels concerning thee to keep thee in all thy ways,
Upon the hands they shall bear thee up lest thou strike thy foot against a stone.

ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ
τοῦ διαφυλάξαι σε ἐν ταῖς ὁδοῖς σου.
ἐπὶ χειρῶν αἰροῦσίν σε,
μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

He shall command his angels concerning thee to keep thee in all thy ways,
Upon the hands they shall bear thee up lest at any time thou strike thy foot against a stone.

Matthew 4:6 omits "to keep thee in thy ways"

Luke 4: 10;11 τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου
τοῦ διαφυλάξαι σε,
καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε μή ποτε προσκόψῃς
πρὸς λίθον τὸν πόδα σου.

He shall command his angels concerning thee to keep thee (and that)
Upon the hands they shall bear thee up lest at any time thou strike thy foot against a stone.

psalm 94

Verse 11

יְהוָה יֹדֵעַ מַחְשְׁבוֹת אָדָם כִּי־הֵמָּה הָבֶל

Jehovah knows the thoughts of man that they are vanity.

κύριος γινώσκει τοὺς διαλογισμοὺς τῶν ἀνθρώπων, ὅτι εἰσὶν μάταιοι.

The Lord knows the thoughts of men that they are vain.

I Corinthians 3: 20 κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν μάταιοι.

The Lord knows the thoughts of the wise that they are vain.

Verse 14

כִּי לֹא־יִטֹּשׁ יְהוָה עַמּוֹ

Jehovah will not cast off his people.

οὐκ ἀπώσεται κύριος τὸν λαὸν αὐτοῦ.

The Lord will not cast off his people.

Rom. 11:2 οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ.

God did not cast off his people.

Psalm 95

Verses 7-11

הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ׃
אַל תַּקְשׁוּ לְבַבְכֶם כִּמְרִיבָה כְּיוֹם מַסָּה בַּמִּדְבָּר׃
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחָנוּנִי גַּם־רָאוּ פָעֳלִי׃
אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר
וָאֹמַר עַם תֹּעֵי לְבָב הֵם וְהֵם לֹא יָדְעוּ דְרָכָי׃
אֲשֶׁר־נִשְׁבַּעְתִּי בְאַפִּי אִם־יְבֹאוּן אֶל־מְנוּחָתִי׃

O that ye would hear his voice to-day (or To-day if ye hear his voice)

Harden not your heart as at Meribah (or strife),

As in the day of Massah (temptation) in the wilderness,

When your fathers tempted me, proved me, yea, saw my works.

Forty years was I wearied with (that) generation;

And I said, They are a people erring in their heart,

And they have not known my ways.

So that I swore in my wrath,

They shall not enter into my rest.

σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,
μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ,
κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ·
οὗ ἐπείρασαν οἱ πατέρες ὑμῶν,
ἐδοκίμασαν καὶ ἴδοσαν τὰ ἔργα μου.
τεσσεράκοντα ἔτη προσώχθισα τῇ γενεᾷ ἐκείνῃ,
καὶ εἶπα ἀεὶ πλανῶνται τῇ καρδίᾳ,
καὶ αὐτοὶ οὐκ ἔγνωσαν τὰς ὁδούς μου.
ὡς ὤμοσα ἐν τῇ ὀργῇ μου εἰ εἰσελεύσονται ἐν τὴν
κατάπαυσίν μου.

To-day if you would hear his voice,

Harden not your heart as in the provocation,

After the manner of the day of temptation in the wilderness;

Where your fathers tempted, proved, and saw my works.

Forty years was I angry with that generation.

And I said, They always err in the heart.

And they have not known my ways.

As I swore in my wrath,,

They shall not enter into my rest.

Hebrews 3:7-11 The seventh and eighth verses are identical with the LXX.

Verses 9-11 follow: οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ
καὶ εἶδον τὰ ἔργα μου τεσσεράκοντα ἔτη·
διὸ προσώχθισα τῇ γενεᾷ ταύτῃ
καὶ εἶπον ἀεὶ πλανῶνται τῇ καρδίᾳ·
αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου·

Where your fathers tempted me in a trial
And saw my work forty years;
Therefore I was angry with this generation
And said, They always err in the heart;
But they have not known my ways.
As I swore in my wrath
They shall not enter into my rest.

Psalm 102

Verses 25-27

לְפָנִים הָאָרֶץ יָסַדְתָּ וּמַעֲשֵׂה יָדֶיךָ שָׁמָיִם
הֵמָּה יֹאבֵדוּ וְאַתָּה תַעֲמֹד וְכֻלָּם כַּבֶּגֶד יִבְלוּ
כַּלְּבוּשׁ תַּחֲלִיפֵם וְאַתָּה־הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ

Of old thou didst lay the foundation of the earth,
And the heavens are the work of thy hands.
They shall perish, but thou shalt remain,
And all of them like a garment shall wear out.
Like raiment thou shalt change them and they shall be changed.
But thou art the same,
And thy years shall have no end.

κατ' ἀρχὰς τὴν γῆν σύ, κύριε, ἐθεμελίωσας,
καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·
αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις·
καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,
καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς καὶ ἀλλαγήσονται·
σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

In the beginning, O Lord, thou didst lay the foundation of the earth.

And the heavens are the work of thy hands;

They shall perish, but thou shalt remain;

And all like a garment shall grow old,

And like a mantle thou shalt roll them up, and they shall be changed.

But thou art the same,

And thy years shall not fail.

Hebrews 1:10-13 follows the LXX except that ὡς ἱμάτιον is inserted after ἑλίξεις αὐτούς.

Psalm 104

Verse 4

עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט

Who makes his angels spirits, his messengers a flaming fire.

or

Who makes winds his messengers, a flaming fire his ministers.

ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,
καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον.

Who makes his angels spirits, his messengers a flaming fire.

or

Who makes winds his messengers, a flaming fire his ministers.

Hebrews 1:7 ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,
καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

Who makes his angels spirits, and his ministers a flame of fire.

Psalm 106

Verse 48

בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל

Blessed be Jehovah the God of Israel.

εὐλόγητος κύριος ὁ θεὸς τοῦ Ἰσραήλ.

Blessed be the Lord the God of Israel.

Luke 1: 68 is a verbatim quotation

Psalm 109

Verse 8

פְּקֻדָּתוֹ יִקַּח אַחֵר

Let another take his charge.

καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος

Let another take his charge.

Acts 1:20 τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.

Let another take his charge.

Acts 1:20 has λαβέτω instead of λάβοι.

Psalm 110

Verse 1

נְאֻם יְהוָה לַאדֹנִי שֵׁב לִימִינִי
עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ

Jehovah said to my lord, Sit thou at my right hand
Until I make thine enemies thy footstool.

εἶπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

The Lord said to my lord, Sit thou at my right hand
Until I make thine enemies thy footstool.

Matthew 22:44 εἶπεν ὁ κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.

The Lord said to my lord, Sit thou at my right hand
Until I put thine enemies under thy feet.

Mark 12:36 follows Matthew 22:44

Luke 20:42f. is a verbatim quotation

Acts 2: 34f is a verbatim quotation.

Hebrews 1: 13 omits εἶπεν ὁ κύριος τῷ κυρίῳ μου and reads
in English: Sit thou at my right hand
Until I make thine enemies thy footstool.

The New Testament passages have ὁ lacking before κύριος.

Verse 4

אַתָּה־כֹהֵן לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק

Thou art a priest forever after the order of Melchizedek.

σὺ εἶ εὐρὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ.

Thou art a priest forever after the order of Melchizedek.

Hebrews 5:6 is a verbatim quotation.

Hebrews 7: 17 is a verbatim quotation.

נִשְׁבַּע יְהוָה וְלֹא יִנָּחֵם
אַתָּה־כֹהֵן לְעוֹלָם

Jehovah hath sworn and will not repent:
Thou art a priest forever.

ὤμοσεν κύριος καὶ οὐ μεταληθήσεται
σὺ εἶ εὐρὺς εἰς τὸν αἰῶνα.

The Lord hath sworn and will not repent:
Thou art a priest forever.

Hebrews 7:21 omits the verb εἶ.

Psalm 112

Verse 9

פִּזַּר נָתַן לָאֶבְיוֹנִים
צִדְקָתוֹ עֹמֶדֶת לָעַד

He distributed bountifully, he gave to the needy.

His righteousness endures forever.

ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν,

ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

He distributed bountifully, he gave to the needy.

His righteousness endures forever and ever.

II Corinthians omits τοῦ αἰῶνος of the LXX and thus agrees with the Hebrew.

Psalm 116

Verse 10

הֶאֱמַנְתִּי כִּי אֲדַבֵּר

I believed, so I will speak.

ἐπίστευσα, διὸ ἐλάλησα

I believed, therefore I spoke.

II Corinthians: Verbatim from LXX.

Verse 11

אֲנִי אָמַרְתִּי בְחָפְזִי כָּל־הָאָדָם כֹּזֵב

I said in my haste, Every man is a liar.

ἐγὼ εἶπα ἐν τῇ ἐκστάσει μου πᾶς ἄνθρωπος ψευστης.

I said in my amazement, Every man is a liar.

Romans 3: 4 πᾶς δὲ ἄνθρωπος ψεύστης

But every man a liar.

Psalm 117

Verse 1

הַלְלוּ אֶת־יְהוָה כָּל־גוֹיִם שַׁבְּחוּהוּ כָּל־הָאֻמִּים

Praise Jehovah, all ye nations

Laud him, all ye peoples.

αἰνεῖτε τὸν κύριον, πάντα τὰ ἔθνη,

αἰνεσάτωσαν αὐτὸν πάντες οἱ λαοί.

Praise the Lord, all ye nations,

Let all the peoples praise him.

Romans 15:11 αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον,

καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.

Praise, all ye nations, the Lord,

Let all the peoples acclaim him.

In regard to αἰνεσάτωσαν "praise" there is a great deal of variation among the manuscripts of the LXX.

Psalm 118

Verse 6

יְהוָה לִי לֹא אִירָא מַה־יַּעֲשֶׂה לִי אָדָם

Jehovah is mine (or on my side) I will not fear,

What shall man do to me?

κύριος ἐμοὶ βοηθός, οὐ φοβηθήσομαι·

τί ποιήσει μοι ἄνθρωπος;

The Lord is my helper, I will not fear;

What shall man do to me?

Hebrews 13:6 is a verbatim quotation.

Verse 22f. אֶבֶן מָאֲסוּ הַבֹּנִים הָיְתָה לְרֹאשׁ פִּנָּה

מֵאֵת יְהוָה הָיְתָה זֹאת הִיא נִפְלָאת בְּעֵינֵינוּ

The stone which the builders rejected

Has become the head of the corner

From Jehovah is this

And it is marvelous in our eyes.

λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,

οὗτος ἐγένηθη εἰς κεφαλὴν γωνίας·

παρὰ κυρίου ἐγένετο αὕτη

καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

The stone which the builders rejected

That became the head of the corner.

From the Lord is this

And it is marvelous in our eyes.

Matthew 21:42 is verbatim from LXX.

Mark 1 2: 10f is verbatim LXX.

Luke 20:17 quotes only the twenty-second verse. λίθον becomes λίθος in I Peter 2:7; i.e. the accusative case becomes the nominative case.

Verse 26

בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה׃

Blessed is he who comes in the name of Jehovah.

εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

Blessed is he who comes in the name of the Lord.

Matthew 21:9 is verbatim from LXX.

Matthew 23:39 is verbatim from LXX.

Mark 11:9 is verbatim from LXX.

Luke 13:35 is verbatim from Septuagint.

Luke 19: 38 εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεύς, ἐν ὀνόματι κυρίου.

Blessed is he who comes, the king, in the name of the Lord.

John 12:13 is verbatim from Septuagint.

Psalm 140

Verse 3

חֲמַת עַכְשׁוּב תַּחַת שְׂפָתָימוֹ׃

The poison of asps is under their lips.

ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν.

The poison of asps is under their lips.

Romans 3:13 is verbatim from LXX.

Chapter VI.

Hermeneutical Principles of the New Testament Writers.

Three factors determined the method of using the Psalms by the New Testament writers: (1) the hermeneutical principles of the Rabbis, (2) certain facts and the necessity of justifying them, and (3) the example of Jesus. An understanding of their hermeneutical principles is necessary before studying the quotations and references in their New Testament setting.

Affected by Three Factors

Section 1. Comparisons with the Rabbinical Method.

Rabbinic exegesis rested upon profound reverence for the Scripture,- it contained all the truth - and upon an unhistorical, unscientific mode of studying it. There were no principles of interpretation. There was no connected exposition. Each sentence, each word of the Scripture, was invested with an independent meaning, which it retained even when wrested from its proper place.[1] On the other hand, each sentence or word became a mysterious sign of whatever they wanted to see in it. "Every word of the Thorah can be expounded in seventy different ways', is one of many similar Jewish sayings."[2] Though the use of the allegorical method was more restricted in Palestine than in Alexandria, even there the whole method

Rabbinical Method Arbitrary

1. Toy: Quotations in the New Testament p.xxiii.
2. Thackeray: The Relation of St. Paul to Contemporary Jewish Thought p. 187.

of exegesis may be summed up in the principle that every sentence and word of Scripture was credited with any meaning which it could possibly be made to bear".[1]

This general method applied to specific passages had marvellous results. The Jews had undying confidence that they had somewhere a glorious future awaiting them. This lead to the Messianic interpretation of the Old Testament which began in the second century B. C. "The general principle of interpretation seems to have been that every Old Testament reference to a lofty future for Israel was to be regarded as a prediction of Messianic times; and every mention of a personal head of a re-established nation, as a prediction of the Messiah."[2]

Messianic Interpretation

This influence of the times was strong upon the writers of the New Testament. The passages were often wrested from their original setting and sometimes no regard was had for their original meaning. For example, in Acts 2:25-32, Peter in his Pentecostal sermon used a passage which referred to the deliverance of a righteous man from death and made it prove the resurrection of Christ.[3] As to the Messianic interpretation of Old Testament passages the Christian writers went even farther than the Rabbis. A comparison of the Psalms interpreted messianically by the Rabbinical writers[4] with those used by

Compared with NT. Writers

1. Toy: Quotations in the New Testament p.xxiii.
2. Ibid. p.xxiv.
3. See discussion on page 185 of this paper.
4. Edersheim: Life and Times of Jesus the Messiah, pp.716-722.

the Christians will convince one of this fact. They saw everywhere predictions of the Christ. For example, the words of Psalm 69:9 (See Rom.15:3) which "are a complaint of the righteous man that he has to bear the reproaches made against God, are put into the mouth of Christ who addresses mankind".[1] As Toy says,[2] "The deeper the reverence for the departed Lord and the divine word, the greater the disposition to find him everywhere. Anything else would have been unnatural for that time and for these men."

In their method the New Testament writers were influenced by the Rabbis. They made a practice of bringing to-

Series of passages

gether a series of passages from different parts of the Old Testament.[3] Compare Paul's passage in Romans 3:10-18 and Peter's group of references in I Peter 2:6-8. After due consideration of the theory advanced by Rendel Harris [4] that there was a collection of Old Testament Sayings which was used by the New Testament writers, we must agree with Thackeray[5] that the evidence for it is not sufficient. However, the grouping of passages to-gether was very familiar to the Jews.

In many cases the quotation from the Old Testament was a mere μνημόσυνον , a reminder, and not an absolute proof. "So long as the quotation had the essential

1. Thackeray: The Relation of St. Paul to Contemporary Jewish Thought, p. 190.
2. Toy: Quotations in the New Testament p. xxv.
3. Thackeray: The Relation of St. Paul to Contemporary Jewish thought p.183.
4. Rendel Harris: Testimonies.
5. Thackeray: The Relation of St. Paul to Contemporary Jewish Thought p. 184.

word it would almost do."[1] We find illustrations of the use of the Psalms in which the author quotes the passage not as prophecy but because the words suit the argument. We find such examples in Romans 8:36 and I Peter 3:10-12.

Quotations not always Prophecy

So like their contemporaries, the followers of Jesus used the Old Testament, not with the scientific view of the modern day, but as containing predictive prophecy of the Messiah and his kingdom. They arrived at their teaching by the Rabbinical method of considering that any passage of the Scripture could be given any meaning it could bear. For their time that was the only thing to do. In the first place they were the products of their age. In the second place, they were more effective because they employed the methods of their day. But they were spared the excesses into which the Alexandrian school under Philo ran by a singular fact. That is the subject of our next section.

NT Writers of Their Age

Section 2. The Effect of Certain Facts upon Their Principles.

The disciples had had certain experiences which they felt they must explain by reference to the Old Testament. The gospel that they had to preach was not reasoned from books, but had come to them from a living flesh-and-blood revelation of God. They did not have to convince them-

Prophecy Justifies Accomplished Facts

1. Moffatt: The Approach to the New Testament p.82.

selves of its truth, but before they could convince others they must prove its harmony with the older revelation, which they, along with their Jewish contemporaries, believed was contained in their Scriptures. Therefore they appealed to the prophecies of the Old Testament."The appeal to such prophecies turned largely upon two issues, the fact of Jesus as a suffering Messiah, and the right of non-Jews to a place in the new Messianic community, and that in both cases prophecy was called in to justify an accomplished fact."[1]

Now the Rabbinical writers worked out fanciful meanings from the Old Testament, giving their imagination great play. "Unmeaning questions are raised to which unmeaning answers are given", said Thackeray of Philo.[2]

These Facts Limit Use of Scripture

But the disciples had before them certain beliefs and teachings which had been wrought out of the life-experience of One who revealed God, and the meanings which they extracted from the Old Testament ran true. Their use of their Scriptures, therefore, was effective in achieving the purpose of proving to the people of their day that Jesus was the long-expected Messiah and that the Gentiles might enter into his kingdom. "The proof from the Old Testament was what finally legitimized Jesus as the Messiah in the eyes of the Jew. Human tradition was not enough."[3] Said Macfarland:[4] "They did their work so effec-

1. Moffatt: The Approach to the New Testament p.90.
2. Thackeray: The Relation of St. Paul to Contemporary Jewish Thought p.191.
3. Moffatt: The Approach to the New Testament p.94.
4. Macfarland: Prophecy and the Prophets p.230

tively that the later Rabbis were led to invent a second Messiah, a suffering one, which had not existed in the mind of pre-Christian Judaism".

Section 3. The Influence of Jesus' Use of the Psalms.

Effect of Jesus' Example

The New Testament writers had before them an example which they might follow - Jesus' method of interpreting the Scripture. They did not always follow him,[1] but his method elevated their use of the Holy Word. What was Jesus' view of the Old Testament as revealed by his use of the Psalms?

Jesus' View of Prophecy

The Evangelists are unanimous in affirming that Jesus believed that prophecy was being fulfilled in him. "But all of this is come to pass that the Scriptures of the prophets might be fulfilled" (Mt.26:56). "For the Son of Man goeth even as it is written of him" (Mk.14:21). "All things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me." (Lk.24:44). "Ye search the Scriptures because ye think that in them ye have eternal life; and these are they which bear witness of me." (Jn.5:39). We are not surprised then that one of his earliest followers said: "But the things which God foreshowed by the mouth of the prophets, that his Christ should suffer, he thus fulfilled." (Acts 3:18)

1."The quotations from the Old Testament, which are given as quotations by Jesus, show a very different degree of literary tact from those made by his followers.' Moffatt: The Approach to the New Testament p. 85.

Jesus used Psalm 110:1 (See Mt.22:44) to prove his spiritual lordship. His followers used the same passage to prove his resurrection (Acts 2:34f.). Jesus referred to it to show his final triumph (Mt.26:64). His followers referred to it in speaking of his exalted position in heaven (Rom. 8:34; I Peter 3:22). On the other hand, the use of the Psalms by the New Testament writers sometimes appears crude beside that of Jesus. Jesus used Psalm 118:26 (Mt.21:42) to proclaim that because the Pharisees had rejected him, God would reject them. Here Jesus followed the meaning of the original passage. Compare that with Matthew's quotation of Psalm 78:2 (Mt. 13:35) to prove that Jesus fulfilled Scripture, and thus showed himself to be the Messiah, by the manner of his teaching. The writers of the New Testament concerned themselves often with coincidences between passages in the Old Testament and events or external factors in the life of Jesus. Jesus always grasped the deeper spiritual meaning of the Old Testament.

Comparison with NT Writers

Jesus Grasped Spiritual Phase

Not only did Jesus use the Scriptures as predictive prophecy but also to express his own feelings as when upon the cross he quoted Psalm 22:1. He also used them for authoritative teaching as when he referred to Psalm 37:11 in Matthew 5:5.

Other Uses

Section 4. The Hermeneutics of the New Testament Writers Applied to the Psalms.

Having seen the influences which were exerted upon the method of interpretation employed by the writers of the

New Testament, let us turn to some examples in the Psalms which will illustrate the application of this method. We are not interested here in the peculiarities of the various writers, but only in the hermeneutical principles generally used.

Examples

In some cases, the thought of the New Testament writer is in harmony with the quotation but departs from its specific meaning. For example, Psalm 32:1f. pronounces a benediction upon the man whose sin is forgiven. Paul (Rom.4:7,8) uses the passage to support his doctrine of justification by faith. Both forgiveness and justification are free gifts from God, but one is not identical with the other. In other cases, lines are taken out of their original context and a meaning given them which is foreign to them. The words of Psalm 18:49 are the words of an Israelitish king celebrating his victory over the surrounding nations. As Paul uses them (Rom.15:9) Christ is represented as declaring that among the Gentiles he will praise God.

Additional Meaning Given

Changes are made in some of the quotations from the passage as found in either Hebrew or Greek. In some cases, these changes seem to be due to quoting from memory or from a version not now extant. However, there are some instances in which the change seems to have been made to carry out the writer's own meaning. "The Lord knoweth the reasoning of the wise" quotes Paul (I Cor. 3:20) whereas the Psalm (94:17) has the word "man" for the word "wise". The word used in the Epistle

Changes in Quotation

carried out Paul's purpose of condemning the wise. In changing the "receive" of Psalm 68:18 to "give" Paul either follows a similar practice or else deliberately adopts the Rabbinical interpretation of this passage.[1]

Follows Mistranslation of the LXX

In some passages in which the New Testament follows the translations or mistranslations of the LXX, Matthew finds the passage from Psalm 78:2 appropriate only because the Septuagint renders the Hebrew מָשָׁל by the expression ἐν παραβολαῖς. The author of the Epistle to the Hebrews proves the adequacy of a sacrifice for sin by a passage from the Psalms which declares that God does not desire sacrifice. He is able to do so because the Septuagint substitutes the clause: "A body thou didst prepare for me" for "mine ears hast thou opened." See Hebrews 10:5-7 and Psalm 40:6-8.

Exposition of Scripture

In a few cases, passages from the Psalms are commented upon at length. In I Corinthians 15:25-28 Paul begins with the simple statement of Psalm 8:6. Not only does he accept it as prophetic of the conquest of Christ, but he reasons from it that Christ is subject to God. Hebrews 3:7-4:13 is an exposition of Psalm 95:7-11. He follows the Rabbinical method of viewing prophecy which has not yet been fulfilled as yet to be fulfilled.

In concluding we may say that the hermeneutical principles

1. See discussion on page 204 of this paper.

of the writers of the New Testament were those of their day, affected powerfully by two other factors. The first factor was their knowledge of the life and works of Christ. The other was the example of his use of the Bible. The method of their day was to give to every passage of Scripture every meaning it could bear without regard to its context or historical setting. The Christian writers were prevented from excess by their earnest desire to prove that Jesus was the Christ. They had his life before them as a limit to the number of things to which the Scripture could be applied. Furthermore, they had the example of Jesus who sensed the spiritual meaning of the Old Testament and used quotations therefrom to express his own conceptions of spiritual things.

Conclusion

Chapter VII

The Influence of the Psalms upon the Gospels

Section 1. The Birth Stories

In taking up the matter of the influence of the Psalms upon the birth stories we must first answer the question:

Are they Inventions?

Is any narrative concerning Jesus' birth and childhood an invention of the Evangelist to prove that Jesus fulfilled a prophecy contained in the Psalms? This is related to the broader question which Moffatt asks:[1] "Are any sections of the gospel story due to the naïve desire of presenting Jesus as the fulfillment of Old Testament prophecies?" He answers the question in the affirmative. He saves the face of the disciples by showing that they were not conscious of any falsehood because they were influenced by the Rabbinical method. "The Rabbi", he quotes from C. J. Ball,[2] "embodies his lesson in a story whether parable, or allegory, or seeming historical narrative, and the last thing he or his disciples would think of is to ask whether the selected person, events, or circumstances are in themselves real or fictitious."

However, the weight of scholarship is against the theory that the birth narratives are pure inventions. From that belief

Not Pure Inventions

to the belief that they are historical facts there are all shades of opinion. Baldensperger, for example, suggests that Psalm 2:7 may be the basis of a legendary growth concerning the virgin birth.[3]

1. Moffatt: The Approach to the New Testament p.87.
2. Ibid. p.90 quotation from C. J. Ball - The Speakers' Apocrypha ii 307.
3. Baldensperger: Das Selbstbewusstsein Jesu p. 162.

Dudden grants to the story of the Magi a substratum of historical fact.[1] Box[2] and Sanday[3] believe that the ultimate source of the stories both of Matthew and Luke is the Mother of Jesus. We are reminded that not all prophecy is fulfilled in the details of Jesus' life as related in the gospels. Sweet tells us that Matthew has thirty-five quotations closely applied to events in Jesus' life.[4] Why did he select these and omit others? If they had been chosen at random, they would not have fitted as harmoniously as they do. On the other hand, some stories are told which might have been used as a fulfillment of prophecy, but apparently the opportunity was missed by the Evangelist. For example, if the story of the Magi had been invented to fulfill prophecy why did not Matthew "who at other times searches zealously for the fulfillment of Old Testament predictions, nowhere refer in this narrative to one of those prophetical passages from which it is said to have arisen?"[5]

Thus it seems that a fairly good case could be made for the statement that the narratives of the Gospels were not invented because of the "naïve desire of presenting Jesus as the fulfillment of Old Testament prophecies."[6]

Proof

But we are concerned with the question merely as it relates to the Psalms. We do not believe that any narrative in the gospels has been invented with a passage from the Psalms as a basis. Our

1. Dudden: Magi in Hasting's "Christ and the Gospels" p. 99a.
2. Box: St. Matthew in Century Bible p. 78.
3. Sanday: Jesus Christ in H. B. D. Vol. II pp. 643b, 644.
4. Sweet: Birth and Infancy of Jesus Christ p. 23.
5. Weiss quoted by Dudden: Magi in Hasting's Dictionary of Christ and the Gospels p. 99b.
6. Moffatt: The Approach to the New Testament p.87.

opinion is founded upon the following facts:

(1) Matthew quotes only once from the Psalms in his narrative material and then he refers it to the prophet (Isaiah).[1]

(2) Mark and Luke show no interest in the fulfillment of prophecy in connection with any quotation from, or reference to, the Psalms.[2]

(3) John considers that the Psalms contain predictive prophecies but in no case does he use them in connection with stories not already found in the Synoptics. The fact that Jesus' bones were not broken (Jn.19:36) and the detail concerning the casting of lots for the coat (Jn. 19:23,24) are elements in stories found in the Synoptics. It is claimed as a part of our thesis that details of the stories feel the influence of the Psalms.[3]

(4) In regard to the references we note that the later the gospel the greater the similarity of narrative portions to the predictive prophecy in the Psalms.[4] If the stories had been inventions based upon passages from the Psalms, the opposite would have been true.

(5) Moreover, there is a better explanation. The followers of Jesus searched the Scriptures that they might find prophecies which were fulfilled in his life. We have abundant evidence of such searching in the Scriptures.[5] Having found such a prophecy it is only natural that, associating the prophecy and tradition

1. This is dealt with more extensively on page 179.
2. The reader is referred to page 180.
3. The influence of the Psalms upon the narrative portion of John is summarized on page 241.
4. For fuller discussion see page 238 and pages 178-183 .
5. Acts 17:11 and 18:28; II Tim. 3:15f.; II Peter 1:19-21.

which came to them, into the tradition they tended to incorporate some of the details of the prophecy. We shall find instances of this. Often we shall find the language also influenced by the passages from the Psalms.

Individual Passages Further Proof

If it is true of all the narrative portions of the Gospels that the stories did not find their sources in the Psalms, it is true of the stories of the birth and childhood of Jesus contained in the gospels. A study of these passages will furnish further proof.

Influence of Psalm 130:8

Psalm 130:8 seems to have had some influence upon the birth stories. Matthew 1:21 tells us why the child was to be called Jesus: "for it is he that shall save his people from their sins". The Greek shows very little influence. The Septuagint has "redeem" λυτρώσεται instead of Matthew's "save" σώσει and "iniquities" ἀνομιῶν where Matthew has "sins" ἁμαρτιῶν. Moreover, the style of the passage in Matthew is an echo of the Old Testament story of the birth of Isaac (Gen.17:19:LXX). But at the end of the verse there is a significant difference. The Genesis passage speaks of the covenant, the passage in Matthew of salvation. Whence comes the thought of redemption or salvation? We believe that it comes from the eighth verse of Psalm 130. Dittmar, Hühn, and others carefully recorded thousands of passages from the Old Testament and the Apocrypha which might have even the remotest influence upon passages in the New Testament. None of these authorities give any other verse but the one herein cited.

This passage reminds us also of Luke 2:38. Anna, the prophetess "spake of him to all them that were looking for the redemption of Jerusalem." Here we have the word "redemption". This passage, however, has closer kinship to Psalm 111:9: "He hath sent redemption unto his people". The noun is used in each case - that is in Psalm 111:9 and Luke 2:38, and the inference is that the national aspect of redemption is being considered. Luke has several reminiscences of this passage - 1:49; 1:68; 2:38; and 24:21. We shall not go to the extent of claiming a direct influence, but these passages are among the vast number that show how the mind of the New Testament writer is saturated with expressions and thoughts from Psalms. The authorities above referred to offer no other passages but these two from the Psalms.

Psalm 111: 9

The value of the recognition of the reminiscences in Matthew 1: 21 and Luke 2:38 is that we see the implication that Jesus was the looked for Redeemer. Prophecy is not appealed to, but the language and style suggest the prophecy upon which they have builded their hopes.

Luke 1:32f. contains many reminiscences of Psalm 89. "He shall be called great (Psalm 89:27), and shall be called the son of the Most High (Psalm 89:28, 29, 36)."[1] It must be

1. Following are the quotations in the order quoted:
Psalm89:27 I will make him my firstborn
The highest of the kings of the earth
Psalm 89:26 He shall cry unto me, Thou art my Father.
Psalm 89:3,4 I have made a covenant with my chosen,
I have sworn unto David my servant.
Thy seed will I establish forever,
And build up thy throne to all generations.
Psalm 89:29,36 His seed also will I make to endure forever
And his throne as the days of heaven.
His seed shall endure forever,
And his throne as the sun before me.

admitted that verse 33 shows a closer affinity to Ezekiel 37:25b, and that Psalm 89:3 is a sum of the promise contained in II Samuel 7. There are references to the eternity of the reign of Jehovah in the prophets (Micah 4:7; Daniel 2:44; 7:14,27). The evidence from the language and modes of expression, however, seems to be in favor of the Psalm passage as exerting the influence noted in this passage in Luke.

Psalm 89

We must deal with the possible influence of Psalm 2:7:- "My son art thou; this day have I begotten thee", - upon the tradition of the virgin birth. Three facts must guide our thinking here: (1) Matthew, who points to the virgin birth as a fulfillment of prophecy, refers to Isaiah 7:14 and not to Psalms; (2) there is no clear statement in Luke that "that begotten", τὸ γεννώμενον , was begotten of God, and there is no reference to or discoverable reminiscence of prophecy in Luke; and (3) the quotations of and references to Psalm 2:7 in the New Testament have no reference to the virgin birth. We must conclude that Psalm 2:7 was not a source of the tradition of the virgin birth and seems to have had no influence upon it in the New Testament.[1]

No Influence from Psalm 2:7

On the other hand, there seems to be considerable influence upon the story of the Magi from Psalm 72. Indeed,

1. We do not need to refute Baldensperger on this point, He is only suggesting a reason for the Evangelists' omission of the rest of verse seven when they refer to the first part "My son art thou" in the story of the Baptism. He asks if it could be that it refers to the supernatural birth. It is not his thesis. See his "Das Selbstbewusstsein Jesu" p.162.

it seems to be necessary to prove that it was not invented to fulfill prophecy. In the first place, there is not enough correspondence in details. In the Psalms they are said to be kings, according to Matthew they are Magi. Later tradition made them kings. To me this seems to indicate that the story had another source and when recorded by Matthew was growing toward the picture of the Messianic king, receiving the homage of the nations, contained in Psalm 72. In the second place Matthew does not refer to Old Testament prophecy which he most surely would have done, if the story had been held to be a fulfillment of prophecy. In addition to these reasons are the propositions stated in the introduction to this section which create a presupposition in favor of our contention that the story of the Magi was not invented to fulfill prophecy.

Psalm 72

On the other hand, we must be impressed with the points of correspondence between the narrative as told by Matthew and certain passages of Old Testament Scripture. The kings must fall down before the Messiah (for the 72nd Psalm was interpreted Messianically);[1] the wise men fell down before Jesus. Men prayed before the Messiah continually; the wise men worshipped Jesus. The kings offered the Messiah gifts; the wise men offered Jesus gifts. Among the gifts was gold. Isaiah 60:6 adds frankincense as an additional gift in a similar passage. The gifts to Jesus were gold, frankincense and myrrh.

Proof

1. Edersheim: Life and Times of Jesus the Messiah Vol. II p.719.

Now what shall we make of it? It is most reasonable to believe that Psalms 72:10,11,15 is not the source of the story of the Magi. However, there is great similarity. In the growth of the tradition after the time of Matthew, we can trace the influence of the above mentioned passage.[1] We can very clearly see how certain Psalms have influenced Matthew to change the Marcan material in Matthew 27.[2] We are justified in believing that Psalm 72:10,11,15 and Isaiah 60:6, and perhaps Psalm 68:29,31 have exerted an influence on Matthew 2:11.

There is Influence

Section 2. The Hymns in Luke 1 and 2.

The hymns on this and the following pages will show clearly the influence of the Psalms upon these early Christian hymns recorded by Luke. They are modeled upon the Psalms. Where there seems to be some influence from another source, that is noted, and the passage included in the exhibit. The preponderance of passages from the Psalms is noticeable, and especially is that true in the Greek.

The Magnificat 1:46-55

46 My soul doth magnify the Lord,	Psalm 34:2f My soul shall make her boast in Jehovah - - O magnify Jehovah with me.
47 And my spirit hath rejoiced in my Savior,	I Sam. 2:1 My heart exulteth in Jehovah. My heart is exalted in Jehovah;
48 For he hath looked upon the low estate of his	I Sam. 1:11 If thou wilt indeed look upon the affliction

1. See A.B.Bruce in Ex. Gr. Test. under Matthew 2:11 and Benecke H. B. D. III p.206.
2. See page 143 of this thesis.

handmaid: For behold from henceforth all generations shall call me blessed.	of thy handmaid. Genesis 30:13 For the daughters will call me happy.
49 For he that is mighty hath done to me great things; and holy is his name.	Psalm 71:19 Thou hast done great things. Psalm 106:21 Who had done great things in Egypt. Deuteronomy 10:21 He is thy God who hath done unto thee these great and terrible things. Psalm 111:9c Holy and reverend is his name.
50 And his mercy is unto generations and generations on them that fear him.	Psalm 103:17 But the loving kindness of Jehovah is from everlasting to everlasting upon them that fear him.
51 He hath showed strength with his arm; he hath scattered the proud in the imagination of their heart.	Psalm 118:15 The right arm of Jehovah doeth valiantly. See LXX. Psalm 89:10 Thou hast scattered thine enemies with the arm of thy strength.
52 He hath put down princes from their thrones, and hath exalted them of low degree.	Psalm 113:7f He raiseth the poor out of the dust, he lifteth up the needy from the dunghill that he may set him with princes, even with the princes of his people. Job 12:19 He leadeth priests away stripped, and overthroweth the mighty. See Job 5:11. I Sam. 2:7,8 Jehovah maketh poor and maketh rich. He bringeth low, he also lifteth up. He raiseth the poor out of the dust. He lifteth the needy from the dunghill .. to make them sit with princes, and inherit the throne of glory.

53 The hungry he hath filled with good things; and the rich he hath sent empty away.

Psalm 107:9 For he satisfieth the longing soul, and the hungry soul he filleth with good.

Psalm 34:10 The young lions do lack and suffer hunger; but they that seek Jehovah shall not want any good thing.

1 Sam. 2:5 They that were full have hired themselves out for bread and they that were hungry have ceased to hunger.

54 He hath given help to Israel his servant,
55 that he might remember mercy (as he spake unto our fathers) toward Abraham and his seed forever.

Psalm 98:3 He hath remembered his lovingkindness and his faithfulness toward the house of Israel.

Micah 7:20 Thou wilt perform the truth to Jacob, and the lovingkindness to Abraham, which thou hast sworn unto our fathers from the days of old.

II Sam. 22:51 Great deliverance giveth he to his king, and showeth lovingkindness to his anointed, to David and his seed forever.

Ps. 34:2f. ἡ ψυχή μου μεγαλύνετε τὸν κύριον.

46 Μεγαλύνει ἡ ψυχή μου τὸν κύριον.
47 καὶ τὸ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ σωτῆρί μου·
48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ,
49 ὅτι ἐποίησεν μοι μεγάλα ὁ δυνατός.

ἐπιβλέπων ἐπιβλέψῃς τὴν ταπείνωσιν τῆς δούλος σου (I Som. 2:1)

Ps. 71:19 ἐποίησας (μοι χ.a.c.) μεγαλεῖα

Ps. 106:21 τοῦ ποιήσαντος μεγάλα

Dt. 10:21 ὅστις ἐποίησεν ἐν σοι τὰ μεγάλα.

καὶ ἅγιον τὸ ὄνομα αὐτοῦ	Ps.111:9c ἅγιον ... τὸ ὄνομα αὐτοῦ
50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεάς	Ps.103:17 τὸ δὲ ἔλεος τοῦ κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος
τοῖς φοβουμένοις αὐτόν	ἐπὶ τοὺς φοβουμένους αὐτόν
	Ps. 13:11 ἐπὶ δὲ τοὺς ὁσίους τὸ ἔλεος κυρίου, καὶ ἐπὶ τοὺς φοβουμένους αὐτὸν τὸν ἔλεος αὐτοῦ.
51 ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,	Ps.118:15 δεξιὰ κυρίου ἐποιήσεν δύναμιν
	Ps.89:10 ἐν τῷ βραχίονι τῆς δυνάμεώς σου
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν·	διεσκόρπισας τοὺς ἐχθρούς σου
52 πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ ὕψωσεν ταπεινούς,	
53 πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.	Ps.107:9 ψυχὴν πεινῶσαν ἐνέπλησεν ἀγαθῶν.
54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,	Ps.98:3 ἐμνήσθη τοῦ ἐλέους αὐτοῦ (1 omits τῷ Ἰακώβ) καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ Ἰσραήλ
55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.	Mic 7:20 ἔλεον τῷ Αβραὰμ II Sam. 22:51 ποιῶν ἔλεος τῷ χριστῷ τῷ Δαυὶδ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

Luke 1: 68-79 The Benedictus

68 Blessed be the Lord, the God of Israel; For he hath visited and wrought redemption for his people,	Psalm 41:13 Blessed be Jehovah the God of Israel.(Psalm 106:48, Psalm 72:18) Psalm 111:9a He hath sent redemption unto his people.
69 And hath raised up a horn of salvation for us In the house of his servant David;	Psalm 18:2 The horn of my salvation (II Sam.22:3). Psalm 132:17 Where will I make the horn of David to bud? Ezekiel 29:21 In that day will I cause a horn to bud forth unto the house of Israel. I Sam. 2:10 He will give strength unto his king and exalt the horn of his anointed.
71. Salvation from our enemies and from the hand of all that hate us;	Psalm 18:3 So shall I be saved from my enemies. Psalm 18:17 He delivered me from my strong enemy and from them that hated me. (II Sam. 22:18) Psalm 106:10 He saved them from the hands of them that hated them, and redeemed them from the hand of the enemy. Isaiah 35:4 Behold, your God will come with vengeance, with the recompense of God; he will come and save you. Jeremiah 23:6 In his days Judah will be saved.
72 To show mercy towards our fathers, And to remember his holy covenant; 73 The oath which he swore unto Abraham our father.	Micah 7:20 Thou wilt perform the truth to Jacob, and the lovingkindness to Abraham, which thou hast sworn unto our fathers from the days of old. Psalm 105: 8f. He hath remembered his covenant forever, the word which he commanded to a thousand generations. The covenant which he made with Abraham.

Psalm 106:45a He remembered for them his covenant. (Refers to Genesis 17:7; 22: 16)
Leviticus 26:42 My covenant with Abraham will I remember.

Exodus 2: 22 God remembered his covenant with Abraham, with Isaac and with Jacob.

74 To grant unto us that we being delivered out of the hands of our enemies,
Should serve him without fear.

Psalm 18:17 He delivered me from my strong enemy.

75 In holiness and righteousness before him all our days.

76 Yea and thou, child, shall be called the prophet of the Most High: For thou shalt go before the face of the Lord to make ready his ways.

Mal. 3:1 Behold, I send my messenger, and he shall prepare the way before me.
Isa. 40:3 Prepare ye in the wilderness the ways of Jehovah.

77 To give knowledge of salvation unto his people
In the remission of their sins,

Jer. 31:34 They shall all know me from the least of them to the greatest of them, saith Jehovah; for I will forgive their iniquity, and their sin will I remember no more.

78 Because of the tender mercy of our God;
Whereby the dayspring from on high shall visit us.

79 To shine upon them that shine in darkness and the shadow of death;
To guide our feet into the way of peace.

Isa. 9: 2 The people which sat in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined.
Isa. 42:7 To bring out the prisoners from the dungeon and them that sit in darkness out of the prison house.
Psalm 107:10;14 Such as sat in darkness and in the shadow of death
He brought them out of darkness and the shadow of death.

68 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραηλ.	Ps.41.14; 72:18; 106:48 Εὐλογητὸς κύριος ὁ θεὸς Ἰσραὴλ.
ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,	Ps.111:9a λύτρωσιν ἀπέστειλεν τῷ λαῷ αὐτοῦ
69 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ	Ps.18:2 κέρας σωτηρίας
71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς	Ps.18:3 ἐκ τῶν ἐχθρῶν μου σωθήσομαι Ps.18:17 ἐκ τῶν μισούντων με Ps.106:10 ἔσωσεν αὐτοὺς ἐκ χειρὸς μισούντων
72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ	Mic.7:20 ἔλεον τῷ Ἀβραὰμ, καθότι ὤμοσας τοῖς πατράσιν ἡμῶν
73. ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν,	Jer.11:5 τὸν ὅρκον μου ὃν ὤμοσα τοῖς πατράσιν ὑμῶν.
74. τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας	Ps.18:17 ῥύσεται με ἐξ ἐχθρῶν μου δυναμῶν
76 καὶ σὺ δὲ, παιδίον, προφήτης Ὑψίστου κληθήσῃ προπορεύσῃ γὰρ ἐνώπιον κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ	Isa.40:3 Ἑτοιμάσατε τὴν ὁδὸν Κυρίου
79 ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.	Isa.9:2 οἱ κατοικοῦντες ἐν χώρᾳ σκιᾷ θανάτου Ps.106:10 καθημένους ἐν σκότει καὶ σκιᾷ θανάτου. Ps.106:14 ἐξ ἤγαγεν αὐτοὺς καὶ ἐκ σκιᾶς θανάτου.

Luke 2: 29-32 The Nunc Dimittis

29 Now lettest thou thy
servant depart, Lord,
According to thy word
in peace.

30 For mine eyes have seen
thy salvation,
31 which thou hast pre-
pared before the face
of all peoples;

Psalm 50:23 To him that order-
eth his way aright will
I show the salvation of
God

32 A light for revelation
to the Gentiles,
And the glory of the
people Israel.

Isaiah 40:5 The glory of
Jehovah shall be revealed
and all flesh shall see
it together.
Isaiah 46:13 My salvation shall
not tarry; and I will
place salvation in Zion
for Israel my glory.
Isaiah 42:6 I, Jehovah - - will
- - give thee- - for a
light of the Gentiles.
Isaiah 49:6 I will also give
thee for a light to the
Gentiles, that thou mayest
be my salvation to the
end of the earth.
Isaiah 52:10 Jehovah hath made
bare his arm in the eyes
of all the nations; and
all the ends of the earth
have seen the salvation
of our God.

That thy way may be known upon the earth, thy salvation among all nations Psalm 67:2

With long life will I satisfy him and show him my salvation Psalm 91:16.

30. ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου
31. ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν
32. φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

Ps.50:23 τὸ σωτήριον τοῦ θεοῦ
Ps.67:2 ἐν πᾶσιν ἔθνεσιν τὸ σωτήριόν σου
Ps.91:16 ὄψεται πᾶσα σάρξ τὸ σωτήριον τοῦ θεοῦ
Isa.52:10 ἀποκαλύψει Κύριος τὸν βραχίονα τὸν ἅγιον αὐτοῦ ἐνώπιον πάντων τῶν ἐθνῶν
Ps.67:2 ἐν πᾶσιν ἔθνεσιν
Isa.49.6 εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτήριον ἕως ἐσχάτου τῆς γῆς.

The Nunc Dimittis does not show as direct an influence from the Old Testament as do the songs recorded in the first chapter of Luke. But where it does, facts speak eloquently for the influence of Psalms. This can be made clear from a comparison of the parallel columns in English with those in Greek. The passages in English are those which express the same thought and sentiment, while those in Greek are those which indicate a literary dependence. By numerical count the Psalms passages predominate in the Greek. Furthermore, in the majority of cases, the similarity of the passages in the Psalms to the New Testament passages seems to be greater than do those from Isaiah. Take, for example, the expression my (his, thy, or of God) salvation. The Isaian passages express it with a circumlocution - τὴν σωτηρίαν τὴν παρ' ἐμοῦ (Isaiah 46: 13); in Isaiah 49:6 the pronoun is not found in the Greek; τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ ἡμῶν (Isaiah 52:10). In the Psalms passages cited we find the possessive form as we do in the Lucan passage.

Influence of Psalms on Luke 2:29-32

Section III The Passion Narratives.

Concerning the stories which are related to Jesus' triumphal entry, trial and crucifixion the question is asked: Were they, or any of them, invented to prove that Jesus was the Messiah? This is the same question which was raised in regard to the birth stories, and is answered in the same way. The best explanation is that the stories originated in some other way, probably upon a substratum of fact, and their similarity to certain prophetic passages was eagerly seized upon by the Christians to prove Jesus' Messiahship. Then details of the story felt the influence of prophecy. The examples dealt with in this section will be considered sufficient proof of this explanation.

Influenced in Same way as Birth Stories

In the story of the Triumphal Entry we have a quotation from the 118th Psalm. The words of the 26th verse, quoted in Mark 11:9, and Matthew 21:9, Luke 19:38, and John 12:13, "Blessed is he that cometh in the name of the Lord", greeted the pilgrims which came up to Jerusalem to worship.[1] The difference between that usage and the greeting received by Jesus was that in the latter case the words were given a Messianic interpretation. We do not know what form the crowds used, but as the passage stands in the gospel records other words have been added. Mark has added, "Blessed is the kingdom that cometh, the kingdom of our father David". Matthew places the Messianic personage

Psalm 118

1. Toy: Quotations in the New Testament p.52

above the kingdom, "Hosanna to the son of David". The word "Hosanna" seems to have lost its original meaning "Save now" and is used as a form of greeting. Luke changes the passage itself by inserting "the king": "Blessed is the king that cometh in the name of the Lord." John adds, "even the king of Israel".

This is a good illustration of the relationship of a gospel narrative to the Psalms. Here is a Psalm used in a processional; here is a passage used to admit the worshipper to the Temple. Later in thinking over the events of these days, the followers of Jesus regarded the use of these words as prophetic. Some may object to this statement and claim that the disciples were greeting Jesus as the Messianic king. We must then ask the question: When they were asked by the inhabitants of Jerusalem, "Who is this"?, why did they answer, "This is the prophet, Jesus, from Nazareth of Galilee"? Why did they not say "This is the Messiah"? According to Matthew 23:39 and Luke 13:35 Jesus himself used the words with a Messianic connotation.

Example of How Psalms Exerted Influence

Only in Matthew is it said that the children greeted Jesus. In Matthew it is brought into the story of the controversy between Jesus and the Pharisees. It is possible that this passage is a true statement of fact. There is a strong suspicion, however, that it was used by Matthew to give point to Jesus' quotation from Psalm 8:2, "Yea, and did you never read, out of the mouth of babes and sucklings thou hast perfected praise." (Matthew 21:16).

Psalm 8: 2

We are led to this suspicion because: (1) Matthew has a weakness for fulfilling prophecy. Consider how Matthew has Jesus to ride upon two beasts, because the ass and the colt are mentioned in the prophecy he quotes. (2) The detail concerning the children is brought in later, after the story of the greeting at the Temple is related. (3) In connection with these two considerations, the fact that only Matthew mentions the children has real weight. In other cases Matthew seems to have added details because of the influence of passages from the Psalms.[1] It is altogether possible that children's voices were mingled in the shouts which greeted Jesus at the Temple, but it is possible that we have that detail mentioned because Matthew wished to record a quotation from the Psalms.

In the story of the foretelling of the Betrayal, we have an interesting phenomenon. John 13:18 quotes from Psalm 41:9

Psalm 41:9 which reads, "Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against me." As usual John quotes freely. Mark's story (Mk. 14:18) may or may not contain a reference to Psalms. Luke 22:21 and Matthew 26:21 clearly do not refer to the Old Testament passage. Mark's clause "he that eateth with me" seems not to have been influenced by the Psalm.[2] If it were, Matthew would probably have copied it. In Mark it is probably a reference to the stigma which the Jewish

1. See Mt. 27 and discussion on page 141 of this paper.
2. MacNeile questions the allusion in Mark: (1) It is obscured by reading in B and the O.L.Mss. (2) ὁ ἐσθίων μετ' ἐμοῦ at the end of the sentence has the appearance of an after thought. (3) It is unlike Jesus to suggest parallels between the wording of the O.T. and details of his life. "Our Lord's use of the O. T." p.241

customs placed upon the traitorous act of one who ate with him. Luke seems to refer to the same thing in his reference to the table.

But John definitly makes reference to the Scripture. The simplest construction to be placed upon Jesus' statement is

Influence on John

that he chose Judas Iscariot in the first place in order that this particular passage might be fulfilled. This is John's interpretation of what Jesus said, not the meaning of Jesus. Here we have another detail of the gospel story made to do service for the proof of the Messiahship of Jesus. John's method of relating it is due to the influence of the Psalms.[1]

John 19:24 quotes from Psalm 22:18 when he tells the story of the parting of the garments. He tells us that each

Psalm 22:18

member of the quarternion received one garment and then cast lots for the seamless coat. Thus both of the parallel lines in the passage are fulfilled. He is anxious to fulfill the details of prophecy. Was the story invented for that purpose? It was a usual happening at a crucifixion - to the soldiers belonged the clothes of the one whom they executed. The Synoptics relate the same story with not quite so much detail. (Mk. 15:24, Mt. 27:35 and Luke 23:34). Why did Matthew, who especially looked for prophetic proof, neglect this opportunity? ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου was inserted by a scribe, and is not found in ℵABDLΣ .[2] Toy says that the parallelism between the

1. This is not a genuine saying of Jesus, Mk. 14:18 probably suggested the passage in Ps. to the author or final compiler of the Fourth Gospel, who inserted it as an interpolation or made a marginal reference. See Macfarland: Jesus and the Prophets, Chapter II John 13:18.
2. See Bruce: Ex. Gr. Test under Mt.27:35.

division of the Psalmist's garments and those of Jesus was not a strict one. "The soldiers took the garments, not out of enmity to him whom they crucified, but as customary perquisites".[1] It is altogether possible that the details of John's story were added to fulfill the prophecy. On the other hand, they might indicate that this was the account of an eye witness. In either case, we have here the narrative of one who was quick to seize evidence for fulfillment of the Scriptures. The narration of the details was probably due to the influence of Psalms.

There are a number of passages which relate to the conduct of the bystander and witnesses of the crucifixion.[2]

Ps. 22:7	Mt. 27:39	Mk.15:29	Lk. 23:35
Ps. 109:25	Mt. 27:39	Mk.15:29	
Ps. 38:11	Mt. 27:55	Mk.15:40	Lk. 23:49
Ps. 88:8			Lk.23:49

They scoffed at him and wagged their heads.

Ps. 22:7 ἐξεμυκτήρισάν με ἐκίνησαν κεφαλήν

Lk.23: 35 ἐξεμυκτήριζον
Mt. 27:39 } κινοῦντες τὰς
Mk. 15:29 } κεφαλὰς αὐτῶν

We find the same expression in Lamentations 2:15: ἐκίνησαν τὴν κεφαλὴν αὐτῶν . This is part of the cumulative proof of the influence of the Psalms upon the language and style of the narratives relating to the passion of our Lord.[3] The aloneness

1. Toy: Quotations in the New Testament p.91.
2. These passages are given in full in order according to the number of the Psalm in chapter IV of this paper.
3. Some scholars hold this view. See Davison in the New Century Bible John 19:36 and Bernard: The Gospel according to St. John Vol. II p.651.

of the sufferer was expressed in words found in:

Ps. 88:8 τοὺς γνωστούς μου ἀπ' ἐμοῦ — Luke 23:49 οἱ γνωστοὶ ἀπὸ

Ps. 38:11 οἱ ἔγγιστά μου μακρόθεν ἔστησαν. — ἱστήκεισαν μακρόθεν.

His "familiar friends" (not merely "acquaintances" according to Perowne)[1] stood afar off.

It is John 19:28f again who finds a fulfillment of Scripture in Jesus' thirst upon the cross. He does not quote, but it seems evident that he is referring either to Psalm 22:15 or Psalm 69:21. Psalm 22 does not mention the drink, but only the thirst, Psalm 69 speaks of both gall and vinegar. This seems to be a very mechanical fulfillment of prophecy. Everything is finished. Only the scripture remained to be fulfilled. When it is fulfilled, Jesus pronounces that it is finished, and gives up his spirit. If we accept Dodd's interpretation[2] that Jesus' words refer to his work, then we must grant that John tells his story in a very awkward way. In either case we notice the very evident desire to include this fulfillment of Scripture.

Psalm 22:15 and 69:21

The Synoptics[3] each tell the story. Luke tells the story of the offering of the drink of vinegar - probably the sour wine which the soldiers had with them. He hastens over the

1. Perowne: The Psalms Vol. II p.143.
2. Ex. Gr. Test. under John 19:28.
3. Mt. 27:34,48; Mk. 15:23,36 Lk.23:36.

details of Jesus' suffering. Mark (15:22-32) and Matthew (27:33-44) have two stories - the offering by the soldier when they first reached the scene of the crucifixion and the drink of vinegar offered by a sympathetic bystander just before his death. In the first instance Mark tells us the drink offered was wine (οἶνος not ὄξος) mingled with myrrh. Mark says that Jesus refused the drink, perhaps because he preferred to have a clear mind.[1] Matthew says that the wine was mingled with gall and that Jesus tasted it and then refused. This suggests that it was unpalatable and that the motive of the soldiers was not mercy but cruelty. Does this indicate an influence of Psalm 69:21 upon Matthew's account? The motive which we infer from Matthew differs from the one we infer from Mark and agrees with the one which we infer from Psalms. Matthew agrees with the Psalms and against Mark in the use of "gall". We must reckon with the fact that Matthew agrees with Mark and against the Psalms in the use of "wine". So the count is two to one in favor of the influence of the Psalms upon Matthew in this story.[2]

Psalm 69:21 in Synoptics

1. Bruce: Ex. Gr. Test. under Mark 15:23. Post: Article on "Gall" in H. B. D. Vol. II p.105a
2. Bruce cites Matthew's use of the word "wine" as evidence against the influence of Psalm 69:21 on his account. See note on Mt. 27:34 in Ex. Gr. Test. Perowne says: "St. Matthew, who never forgets the foreshadowing of the Old Testament alludes, there can be no doubt, to this verse of the Psalm, when he mentions, in his narrative of the crucifixion (xxvii 34) that the Roman soldiers offered our Lord vinegar mingled with gall' (ὄξος [οἴνου] μετὰ χολῆς μεμιγμένον) just before he was nailed to the cross." The Psalms, Vol. I p.568.

There are other evidences of the influence of the Psalms upon Matthew's account of the crucifixion. Bartlett says:

Influence of Psalms on Matthew 27

"Most will agree with Dr. Salmon that Matthew 27' copied the narrative as we find it in St. Mark interpolating in it different passages founded on knowledge derived from some other source'. - - - In the crucifixion, - - - the slight divergences are due to the subtle influence of certain details of Old Testament prophecy - now seen to be Messianic since suffering was included in Messiah's lot".[1] We have already noted some of these "slight divergences". The expressions following were added to Mark's account and seem to have been influenced by the Psalms passages given with them:

And they sat and watched him there (Matthew 27:36)

They look and stare upon me (Psalm 22:17)

He trusteth on God; let him deliver him now, if he desireth him (Mt. 27:43)

Commit thyself unto Jehovah; let him rescue him, seeing he delighteth in him (Ps. 22:8)

The Greek shows the similarity of the latter reference even more clearly:

Mt. πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν.

Ps. 22:8 (LXX 21:9) Ἤλπισεν ἐπὶ κύριον ῥυσάσθω αὐτόν· σωσάτω αὐτόν, ὅτι θέλει αὐτόν.

Bartlett makes a suggestion which helps us to see the way in which influence of the Psalms made its way into the writings of these early followers. Speaking of the references above noted, he says, "Probably the modifications of the Passion

1. Gospel of Matthew H.B.D. Vol. III p.301.

story are already part of Matthew's way of telling it, before he sat down to write, and spontaneously reasserted themselves, sometimes less decisively, as he freely introduced Mark".[1]

There is one other reference (excepting in the words of Jesus, which will be dealt with later) which has to do with the story of the crucifixion. John says (19:36): "For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken"(margin, crushed). The immediate question is: To what passage of Scripture does he refer? It is possible that it refers to Exodus:12:46 and Numbers 9:12. The language in substance is the same. These passages describe the method of cooking and eating the Paschal Lamb. "Neither shall ye break a bone thereof". (Ex.12:46). John, during narration of the Passion of Jesus,refers the "Preparation" for the Passover, as though he desired to suggest Jesus as the Paschal Lamb.[2] (See John 19:14,31,42) On the other hand John might be referring to Psalm 34: 20: "He keepeth all his bones: not one of them is broken". This passage celebrates Jehovah's protection of a righteous man. Toy[2] believes that the reference is to the Psalms, saying that "this Evangelist never elsewhere cites predictions from the Pentateuch (John viii:56 is not an exception) but always from the Psalms and the Prophets (his

Psalm 34:20
or Pentateuch

1. Gospel of Matthew H.B.D. Vol. III p.301.
2. Some scholars hold this view. See Davison in the New Century Bible and Bernard: The Gospel according to St. John VOL.II, p.651,
3. Toy: Quotations in the New Testament p.91.

object being to present Jesus not as the Jewish Messiah, but as the idealized spiritual Christ, the Son of God) ". Perhaps we shall have to allow the text to decide the question. The ὀστοῦν of John is found in Exodus but not in the Psalm. συντριβήσεται is found in both John and the Psalm. The συντρίψεται of the Alexandrian Septuagint for Exodus is near, but it may be an alteration after the New Testament text. The αὐτοῦ of John corresponds to the ἀπ' αὐτοῦ of Exodus. It appears, therefore, that the passage in the Gospel bears marks of influence from both sources.

Both

Section 4 . Miscellaneous Passages

Reserving the study of the influence of the Psalms upon the sayings of Jesus for the next section we shall deal here with a number of passages which admit of very little classification . They deal in general with introductions, with narratives, and with the words of others concerning Jesus.

Perhaps the most interesting passages in this class are those containing appellations of Jesus. He is "my beloved Son", "the Holy One of God", "the Son of David", "my chosen", and "my Lord and God." Whence these expressions?

At the moment of the baptism of Jesus, Mark (1:11) and Luke (3: 22) tell us that a voice came out of heaven saying:

Psalm 2:7 "Thou art my beloved Son, in thee I am well pleased." Matthew (3:17) has the voice to be addressed to John with the corresponding change in person. The voice recalls Isaiah 42:1: "Behold my servant, I uphold him; My chosen one, My soul delights in him." The title "son" recalls Psalm 2:7:"My son art thou; this day have I begotten thee." In fact this entire quotation is found in Luke according to the Western text, but probably represents an effort to assimilate the text of the gospel to that of the Psalm.[1] At this time when Jesus' consciousness perhaps was full of thoughts of the Messianic vocation and his sonship, these prophetic texts supplied the means of expression of his meditations. At another moment of spiritual exultation similar words find expression. On the Mount of Transfiguration

1. Sanday: Son of God H.B.D. Vol.IV p.572b and Westcott and Hort: Students' edition of the N.T. in Greek p.593b.

(Mt.17:5; Mk.9:7; Lk.9:35) a voice from heaven again speaks. According to Matthew the words are the same except the addition of "hear ye him". Mark omits the influence of the Isaian passage.. But the influence of Psalm 2:7 is seen in all these passages.[1]

Jesus is called by Peter "the Holy One of God" (John 6:69), also by the man possessed with the unclean spirit (Mk.1:24; Lk.4:34). Aaron is called "the saint of Jehovah" in Psalm 106:16. The Greek shows the similarity much more clearly, Jesus is ἅγιος τοῦ θεοῦ Aaron (in the accusative) τὸν ἅγιον Κυρίου. The rare use of the singular[2] of ἅγιος as a noun and the correspondence of Κυρίου and τοῦ θεοῦ are significant. We may add this similarity to the weight of evidence for the influence of the Psalms upon the Gospels and upon the New Testament.

Psalm 106:16

Thomas, when he recognized the risen Lord, exclaimed, "My Lord and my God" (John 20:28). Can there be any relation to the cry of the Psalmist, "My God and my Lord" (Ps. 35:25)? To quote this Psalm would fit in well with the method and purpose of John. His method is to substantiate his claims for Jesus by using the words of John the Baptist (1:29,30), of Nathaniel (1:49), and others; here of Thomas. His purpose is to proclaim the unity of Christ

Psalm 35:25

1. Gustaf Dalman in the Words of Jesus, p.268 says: "The second Psalm is generally reckoned the principal Biblical source of the designation 'Son of God' and 'anointed' (Messiah) as applied to the King of the Messianic Age."
2. Bartlett says, "Neither in the O.T. nor in N.T.is it usual for a righteous man to be called individually 'a saint' or ' the saint' ". "Saint" in H.B.D. Vol. IV p.352a.

with the Father (1:1 ; 5: 17,19,22,26: 10:30; 14:9 etc.) What an opportunity to record the saying of one who hailed Jesus with the words used to address God right where the gospel culminates. Surely an exalted position for a passage from the Old Testament and that passage from the Psalms.

So ends our excursion into the subject of the names applied to Jesus by others so far as they seem to be affected or suggested by passages from the Psalms. We shall now turn our attention to narratives in the Gospels which show an influence of the Psalms.

The devil quotes the Scriptures for his purposes, we are told, and in this case he quotes Psalm 91:11f. According to Matthew (4: 6) and Luke (4:10,11) he tempts Jesus to jump down from the pinnacle of the Temple, offering as proof that no harm would come to him the promise of God to the righteous man, "He shall give his angels charge concerning thee (to guard thee - Luke) and on their hand shall they bear thee up, lest haply thou dash thy foot against a stone." One notices immediately that Satan omits the phrase "in all thy ways" and some have suggested that the subtlety of the temptation lay in the fact that the Scripture was not correctly quoted. By jumping from the Temple Jesus was going out of his way and therefore had no right to expect the protection of God. But this interpretation is repudiated by many scholars.[1] Jesus' answer seems to indicate that he believed that Satan had missed the spirit of the passage. What influence upon the gospel story?

Psalm 91:11f

1. Bruce: Ex. Gr. Test. under Mt. 4:6; Toy: Quotations in the New Test. p.21; Massabieau: Examen des citations de l'ancien testament dans l'evangile selon Saint Matthieu p.14

This narrative, no doubt told by Jesus to his disciple, indicates how Jesus was searching the Scriptures, including the Psalms, to discover the nature of the Messianic kingdom and a method of establishing it.

A very interesting phenomenon greets us in Luke 5:25; 13:13; 17:15; 18:43. Only in Luke does the one who is healed glorify God. Even to passages paralleled in the other Gospels (Lk.5:25 cf. Mt.9:7; Mk.2:11; Lk.18:43 cf. Mt. 20:34 and Mk. 10:52) the statement that the one who was made whole glorified God was added. We are reminded of Psalm 50:15, where we read, "And call upon me in the day of trouble: I will deliver thee and thou shalt glorify me." That was the right relationship between God and the worshipper,- manffesting itself on the part of the man in the feeling of dependence upon God and a spirit of gratitude to him. Luke, no doubt, felt this, possibly through the influence of the passage cited.

Psalm 50:15

There is another expression in Luke which seems to have had its origin in the Psalms, The disciples hoped that it was Jesus "who should redeem Israel" (Lk. 24:21). Jehovah, according to Psalm 130:8 "will redeem Israel from all his iniquities . The Greek is very close:

Psalm 130:8, λυτρώσεται τὸν Ἰσραήλ Luke μέλλων λυτροῦσθαι τὸν Ἰσραήλ.

Psalm 130:8

The prologue of John (1:4) contains the combination of life and light found in Psalm 36:9. Perowne says of verse 9 that it is the "kernel and anticipation of much of the profoundest teachings of St. John."[1] God only has life in himself

1. Perowne: The Psalms, vol. 1 p.322 note.

(John 5:26); with him is the fountain of life (Ps.36:9). That "life was the light of men" (John 1:4);"in thy light shall we see light" (Ps. 36:9). This use of life and light by both John and the Psalmist is significant for our study of the influence of the Psalms upon the Gospels. Stevens[1] believes that it is not the Logos-idea which is "the starting point and the controlling thought of the Fourth Gospel", but that it is "the aim of the Gospel to exhibit the various stages of the conflict between light and darkness." Accordingly these "opposing powers are represented by the Logos and the sinful world respectively." Is it, then, too much to say that John's conception of the Logos is colored by the conception of Jehovah in the passage of the Psalms to which we have referred?

The disciples, as they watched Jesus drive the traders and money-changers from the temple courts, became immediately aware (John 2:17) of the fact that he was fulfilling the Messianic passage (Psalm 69:9)[2]: "The zeal of thy house shall eat me up" (according to LXX)[3].

Psalm 69:9

Thus the purpose of the Evangelist in telling this narrative is to point out the fulfillment by Jesus of a Messianic prophecy in the Psalms.

1. Stevens: The Johannine Theology p.99.
2. See Dods: John 2:17, Ex. GR. Test; Toy: Quotations in the New Testament p.83; Hühn:Die alttestamentlichen Citate and Reminiscenzen im neuen Testamente p.278
3. So the Vatican Manuscript according to the Cambridge edition B has the present κατέφαγε and $\aleph^{c.a}$ K have κατέφαγεν The question whether or not John changed the tense of the verb has no bearing upon the fact that he thought of Jesus as fulfilling prophecy.
The LXX of Ps. 119:139 has it "Zeal of thy house hath eaten me up," but the Massoretic text reads "My zeal hath consumed me."

An interesting use of the sentiment of the Psalms is displayed in the story of the controversy between the Pharisees and the blind man (John 9:13-34).

Psalm 66:18 and 145:19

The one whose sight Jesus had restored in defense of his benefactor said, "We know that God heareth not sinners,[1] but if any man be a worshipper of God, and do his will him he heareth"[2] (John 9:31). The combination of the thoughts of Psalm 66:18 and 145:19 is also found in Proverbs 15:29. According to Job 27:8,9 God will not hear the cry of the godless. The Psalms must share, then, with Job and Proverbs the honor of being Biblical source of that doctrine.

The taunt of the Pharisees, "Thou wast altogether born in sins" (John 9:34) reminds us of the Psalmist's confession: "In sin did my mother conceive me" (Psalm 51:5)..They might have made a similar confession had they not been so blind. It is interesting to find these thoughts of the Psalms bobbing up in the conversation of the characters that march across the Gospel pages.

Psalm 51: 5

Before turning to the sayings of Jesus let us consider a comment of Matthew concerning his teaching in parables. He finds in it a fulfillment of prophecy: "Without a parable spake he nothing unto them that it might be fulfilled which was spoken through the prophet,

Psalm 78:2

1 . Cf. Ps. 66:18 If I regard iniquity in my heart
The Lord will not hear.
2. Cf. Ps. 145:19 He will fulfill the desire of them that fear him.
He also will hear their cry and save them.

saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world." (Mt.13:34f) Matthew has seized upon the LXX rendering of חִידָה as ἐν παραβολαῖς . The Psalmist (Ps. 78:2) intends to give instruction from the events of Israel's history, but Matthew accepts this expression as referring to Jesus' parabolic form of teaching.[1]

Section 5 The Sayings of Jesus.

There is a long list of passages which are recorded as the sayings of Jesus, which show to a greater or less degree the influence of the Psalms. The purpose of this section is merely to indicate that influence and to present proof that such influence exists. It is reserved for the following section to show the influence of the Psalms upon the teachings of Jesus.

There are a number of figures of speech in Jesus' sayings, some of which are found only in the Psalms, others are also found in other Old Testament books. An isolated case might be a coincidence. The number of these references indicates an influence of the Psalms upon the sayings.

Only with the heavens can the eternity of God be compared (Ps. 102:25-27 ; Isa. 54:6). So long shall the law last (Mt. 5:18; Luke 16:17). Jesus' words shall abide though the heavens pass away (Mt.24:35; Mk. 13:31; Lk. 21:33). The words of this Psalm are spoken of Jesus in Hebrews 1:10-12, recalling Jesus' word as recorded by John (8:58): "Before Abraham was, I am".

Psalm 102:25-27

1. Toy: Quotations in the New Testament p.40.

Jehovah shall gather the redeemed from all lands (Ps. 107: 2f) "from the east and from the west, from the north and from the south (sea)".[1] According to Luke (13:29) those who sit down in the kingdom of God come from these four points of the compass, but Matthew (8:11) omits the north and the south. Isaiah 43:5 and 49:12 present similar pictures but the gospels follow more closely the Psalms.

Psalm 107:2f

"Go rather to the lost sheep of the house of Israel", Jesus exhorted his disciples (Mt. 10:6). The phrase "lost sheep" is "an expression consecrated by prophetic use".[2] Jeremiah says: "My people have been lost sheep" (Jeremiah 50:6). The Psalmist expresses the same sentiment in a much more personal way: "I have gone astray like a lost sheep."(Ps. 119:176). He adds with a suggestion of the great truth contained in Jesus' parable of the lost sheep: "Seek thy servant". Ezekiel's expression, "I will seek that which is lost" (34:6) suggests Jesus' statement to Zacchaeus: "The Son of man came to seek and to save that which was lost". We must remember also that Jesus called Zacchaeus, a son of Abraham (Luke 19:9,10) one of the lost sheep of the House of Israel (Mt. 10:6).

Psalm 119:176

The herb which grows from the smallest of the seeds becomes of such size that the birds find shelter in its

1. The Septuagint has θαλάσσης (for יָם in the Hebrew) where Luke has νότου . יָם is used in Isaial 49:12 as opposed to צָפוֹן (north), but ordinarily it means west.
2. Bruce in EX. Gr. Test. under Mt. 10:6.

branches (Mt.13:22; Mk.4:32; and Lk. 13:19). Though

Psalm 104

Jesus no doubt observed this phenomenon, nevertheless the expression received just so much more attention that it was phrased so as to suggest Daniel 4:12; Psalm 104:12,16,17 and Ezekiel 17:23.

The thought of the Psalmist about the mountains being removed into the sea (Ps. 46:2) finds an echo in Jesus' words, Even if ye shall say to this mountain, Be thou

Psalm 46:2

taken up and cast into the sea, it shall be done." (Mt. 21:21). There is the thought of refuge under one's wings (Ps. 36:7; Mt.23:37)..For this simile see also Deuteronomy 32:11 and Isaiah 31:5. God's care for the righteous man is expressed in the same figurative way by both the Psalmist and Jesus (Ps.91:13; Lk. 10:19). Said Jesus "I have given you authority to tread upon serpents and scorpions". It was the wish of the Psalmist (69:22) that the table of his enemies should "become a snare". Jesus warned his hearers lest their tables should become a snare (Lk. 21:34,35).

There are also a number of expressions which have come to Jesus from Psalms. One of them is "the poor" (οἱ πτωχοί

The Poor

Mt.5:3; Lk.6:20). The expression has a somewhat technical meaning. Driver[1] tells us that עני was originally applied to a person suffering some kind of social disability. It came gradually "to denote the godly poor, the suffering righteous, the persons who, whether 'bowed down' or ' needy' or 'reduced', were the godly servants

1. Driver: "Poor" in H. B. D. Vol.IV p.19.

of Jehovah".[1] The word acquired "not indeed a religious meaning, but a religious coloring. This coloring appears most frquently in the Psalms".[1] עָנִי is translated most frequently in the LXX πτωχός , sometimes πένης or ταπεινός . The following examples of the use of עָנִי (or אֶבְיוֹן and דַּל synonyms) were gleaned from Driver's articles:

עָנִי	translated by	πτωχός	Ps. 10:2; 40:17; 69:29 72:2,4,12; 82:3 86:1; 109:22
עָנִי	translated by	πένης	Ps. 9:12; 10:12; 12:5
עָנִי	translated by	ταπεινός	Isaiah 66:2
אֶבְיוֹן	translated by	πένης	Ps. 9:18
דַּל	translated by	πτωχός	Ps. 72:13; 113:7

It was of this class, mentioned almost exclusively in the Psalms, that Jesus spoke. In the Beatitudes he speaks of the happiness of the "poor", which thought we find in Psalm 69:32. Weiss seems to include Jesus in that class when he describes them thus: "Es scheint, als ob Gott sie vergessen habe (Ps.22:1) aber sie fahren fort auf ihn hoffen und zu harren."[2]

When Jesus said, "Again ye have heard that it was said of them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths", (Mt.5:33f), he, no doubt, was referring to Numbers 30:2 and Deuteronomy 23:21, but he was using the language of Psalm 50:14. Compare:

Psalm 50:14
48:2 149:9

1. See the article "Poor" in H.B. D. Vol.IV p.19.
2. J. Weiss: Die Predigt Jesus vom Reiche Gottes. p.185.

Psalm: ἀπόδος τῷ ὑψίστῳ τὰς εὐχάς σου with
Matthew: ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου.
ὅρκους may have been suggested by ὅρκον in Numbers.
But like the passage in Psalms the quotation of Jesus has no conditional clause and is positive rather than negative. In the same paragraph we have another illustration of how passages from Psalms form the background of his thought, as we hear him exhort his followers not to swear by Jerusalem "for it is the city of the great King" (Mt.5:25 cf Ps. 48:2). One notices the influence of the Psalms in Jesus' statement concerning God's care of the birds as Luke has it. Matthew says, "Behold the birds of the heaven"(6:26) where Luke has, "Consider the ravens" (12:24). Psalms 147:9 and Job 38:41 speak of God's care of the ravens.

"Depart from me, ye that work iniquity", (Mt.7:23 cf. Lk.13:27) is an echo of Psalm 6:8. This expression, quoted almost verbatim from the Psalms, is another indication of the fact that Jesus' mind was full of sacred Writings. He is not here seeking the authority of the scripture, nor expounding a passage from it. But as he is expressing his own thoughts, these words from the Psalms leap to his lips as a vehicle for them.

Psalm 6:8

Matthew 16:27, containing a word of Jesus, is one of the many references in the New Testament to Psalm 62:12 and Proverbs 24:12. "To render to every man according to his works" seems to be a current expression, perhaps originally dependent upon one of the Old Testament passages cited.

Psalm 62:12

Psalm 49:7 is rich in words that are frequently on Christian lips - redeem, ransom, redemption, brother, costly.

Psalm 49: 7f

The value of the human life as expressed in terms of ransom is expressed in a slightly different way by Jesus in Mark 8:36f: (See also Mt. 16:26) "For what doth it profit a man to gain the whole world and forfeit his life? For what shall a man give in exchange for his life". "None of them can by any means redeem his brother, nor give to God a ransom for him," says the Psalmist, and almost like an answer to his challenge come the words of Jesus "Even as the Son of man came - - - to give his life a ransom for many" (Mt.20:28). Here was one who could redeem his brother and offered his life as a ransom. The words of the Psalm directed the expression of his own thoughts.

Expressions in Luke

There are a number of passages in Luke, the combined weight of which is interesting, but which individually do not give striking evidence of the influence of Psalms. "Give into the bosom" is an expression found in Luke 6:38; Psalm 79:12; Isaiah 65:6,7 and Jeremiah 32:18. "My head with oil thou dist not anoint" (Lk. 7:46) is the negative of Psalm 23:5. "The laborer is worthy of his hire" (Lk. 10:7 cf. Ps. 128:2). Jesus' words, "Rejoice that your names are written in heaven" recalls "the book of life" spoken of in Psalm 69:28 (cf. Psalm 139:16; Isaiah 4:3; Malachi 3:16) to which reference is made frequently in Revelation and once in Philippians. "Repent or perish" is the warning of Luke 13:3,5 and Psalm 7:12. The Psalmist and the publican alike humbly seek forgiveness (Ps. 25: 11; Lk. 18:13).

When Jesus predicts the destruction of Jerusalem, he draws from the Psalms and the Prophets some of his ideas and expressions. The enemies "shall dash thee to the ground and thy children within thee" (Lk. 9:44 cf. Ps, 137:9; Hosea 13:16; Nahum 3:10).

Influence on Jesus' Predictions

ἐδαφιοῦσι is found here only in the New Testament, but several times in LXX. "Jerusalem shall be trodden down of the Gentiles" (Lk. 21: 24; cf. Ps. 79:1). According to Psalm 65:7f, the people are afraid ἀπὸ τῶν σημείων σου. In Luke 21:25 σημεῖα are in the heavens and there is distress on earth. The sea roars and men fear in both. Jesus, of course draws from other Old Testament sources for the details of his apocalyptic picture.

Turning to Jesus' sayings in the Gospel of John, we find Jesus speaking of Nathaniel as one "in whom is no guile" (Jn. 1:47 cf. Ps. 32:2)[1]. "True worshippers shall worship the Father in Spirit and Truth" (Jn. 4: 23,24) recalls Psalm 145:18. The Spirit of truth who "shall guide you into all truth" (Jn.16:13a) is an answer to the Psalmist prayer (Ps. 25:5) "Guide me in thy truth". We may raise the question whether there is any significance in Jesus' telling Mary to "go to my brethren" (Jn. 20: 17). The author of the Epistle to the Hebrews (2:12) uses Psalm 22:22 to show that Christ has called men as brethren. Can it be because of this reference that John has

Expressions in John

1. The influence here is probably from the Hebrew. In the LXX the Psalm reads ἐν τῷ στόματι like Isa. 53:9 and Zeph. 3:13.

put the word "brethren" into the mouth of the resurrected Christ? It is entirely reasonable. Here is a group of references illustrating the influence of the Psalms upon the sayings of Jesus.

We are ready now to consider the actual quotations in the sayings of Jesus and those references that are so direct as to have exerted some influence on the thought of these passages.

"Blessed are the meek, for they shall inherit the earth" (Mt.5: 5) is almost a quotation from Psalm 37:11 and is changed only to fit into the literary form of the discourse. Meekness is an Old Testament ideal closely related to that of "the poor". The word πραΰς (Hebrew עָנָו) denotes an attitude of humility toward God. According to Psalm 25: 9-14 the meek are open to guidance of God. They seek his forgiveness. Both of these Psalms are full of religious optimism. Especially in the Thirty-seventh Psalm those who are concerned with the fact that the wicked prosper are counseled to wait. "The meek shall inherit the earth". The pious Israelite hoped to inherit the land of Canaan not the earth.[1] Jesus' conception of the meek must have been the same (Cf. the parable of the Pharisee and the Publican Lk. 18:9-14); the question is: What did Jesus promise to the meek? Scholars disagree. Bruce says, "Jesus promises to the meek the empire of the solid earth".[2] Toy says, "Jesus must be supposed to use the expression in its broad sense, as

Psalm 37:11

1. See Bruce: Ex. Gr. Test. Vol. 1 p.98.
2. Ibid.

equivalent to 'being heirs of the spiritual privileges of God's kingdom'".[1] It is true that Jesus has promised in each of the other Beatitudes intangible spiritual blessings. Nevertheless, we are placing too great a gulf between earth and the kingdom of heaven, if we adopt Toy's definition. Jesus prayed that God's will might be done upon the earth. Seeing that life is a unit would not this involve the possession of the earth by the righteous? Most certainly that is the construction which those familiar with the Psalm in Jesus' day would place upon it. Jesus offers no explanation which would in any way cause us to think that he was uttering the words in another sense. We must use the Psalm then to explain Jesus' saying as meaning that the meek will finally acquire the earth.

Did not this passage have a great influence upon Jesus' life, since meekness is one of his characteristic traits?

And Psalm 25: 13 "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." (Mt.11:29). Note the similarity to Psalm 25:13 "His soul (the meek, see vs 9-12) shall dwell at ease; and his seed shall inherit the land."

Another of the Beatitudes shows the influence of the Psalms. "Blessed are the pure in heart for they shall see God", said Jesus. "To see God" is an expression used by the

1. Toy: Quotations in the New Testament p.27.
2. Matthew 5:8.

ancients to refer to worship in the temple or shrine.[1] It probably originated in the fact that the worshipper saw the image of the god or goddess on entering the temple. The Hebrews spiritualized the expression, as for example in Psalm 17:15 "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with beholding thy form." Jesus, no doubt, had in mind the idea of coming in a spiritual way into the presence of God, that is, worshipping though in a different manner perhaps than the Psalmist when the latter said, "Who shall ascend into the hill of Jehovah? And who shall stand in his holy place?" (Ps.24:3,4) But the answer is essentially the same as the thought of Jesus: "He that hath clean hands and a pure heart".[2] It is very likely that Jesus had this in mind omitting "clean hands" because of its reference to ceremonial requirements.[3]

Psalm 24:3,4

In conversation with others, even in his refutations of the charges of the Pharisees, Jesus' familiarity with the Scriptures enabled him to make apt quotations. This is strikingly shown when the chief priests and scribes chided him for allowing the children to praise him in the Temple. He quoted (from the LXX) the words of Psalm 8:2: "Out of the mouth of babes and sucklings thou hast perfected praise".

Psalm 8:2

1. In Babylonian psalmody we have the expression in regard to Ishtar, "I beheld thy face". Again Ishtar is besought thus, "with thy shining face look at men faithfully, at me". See Smith: The Religion of the Psalms p.115.
2. See also Psalm 15:1,2.
3. The Greek of the Psalm reads, "He that is clean as to hands and pure in heart". This helps us to see the relation of the Psalm to the Beatitude.

Jesus' quotation from Psalm 118:22f, "The stone which the builders rejected, the same has made the head of the corner; this is from the Lord and it is marvelous in our eyes;"[1] is an expression of his conviction of his significance. It is the conclusion of the parable and expresses the same thought. Jesus was rejected now, but some day he would triumph. The Psalm refers to Israel, rejected by the peoples, but chosen of God. Its present humiliation is contrasted with its future triumph. Here Jesus applies it to himself, rejected by his own nation, but chosen of God.[2] And because his nation rejected him they will be rejected of God. Matthew and Luke leave no doubt as to that interpretation. Mark contains no comment. There is a question as to whether Jesus here announced his claim to the Messiahship. The passage may have been regarded as Messianic by those who heard it.[3] If it were, then Jesus openly declared himself as the Messiah. His followers considered it as Messianic (Acts 4:11; I Peter 2:7). The reference to Isaiah 8:14 which Jesus adds (according to Matthew and Luke) involves a Messianic application of the passage.[4] Even if one is not willing to admit that here Jesus is announcing himself as Messiah he must see that by

Psalm 118:22f

1. This is quoted in Mt. 21:42; Mk. 12:10f. and Lk. 20:17 contains only the 22nd verse. The gospels follow the LXX verbatim which is a fairly accurate translation of the Hebrew.
2. Some think that it refers to the Maccabean family. This is possible, but not likely.
3. Bruce in Ex. Gr. Test. Vol. I p.268 says that the Rabbis so regarded it, but Edersheim does not include it in his list of passages to which Jewish writings refer as Messianic. Edersheim: Life and Times of Jesus the Messiah Vol. II. pp.716-722.
4. Toy: Quotations in the New Testament pp.57,58.

quoting this verse Jesus is substituting himself, the chosen one, for Israel, the chosen people. That is a daring claim to make before a hostile and thoroughly aroused crowd.

One of the most interesting quotations in the New Testament is that of the first verse of the One Hundred Tenth Psalm:

Psalm 110:1 "Jehovah saith unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." Jesus quotes it once (Mt. 22:44; Mk. 12:36 and Lk.20:42f) and directly refers to it once (Mt.26:64; Mk.14:62 and Lk. 22:69). In the conclusion to Mark's Gospel which is usually accepted (Mk.16:19) we are told that Jesus "was received up into heaven, and sat down at the right hand of God." The influence of the passage as indicated by quotation and reference is widespread in the other books of the New Testament. It is the only source of the common belief that Jesus is at the right hand of God.[1]

A consideration of the entire passage in which the quotation by Jesus occurs is necessary to a discussion of the influence on his sayings. The first

Did Jesus Deny Davidic Descent?

question is: Did Jesus believe himself to be the son of David? He does not apply the quotation to himself directly, but since we know that he claimed to be the Messiah, we may answer the question as though he did make such an application. There are just two answers to this question. No and yes. Middleton Murry[2] claims

1. My authority for this statement is based upon my fruitless search for any reference to any other Jewish writing in the eminent authorities cited in my bibliography. Daniel (7:13) does give to the Messiah an exalted position, but the reference to a place of honor at the right hand of the Most High is lacking.
2. According to Davies in the Abingdon Bible Commentary. p.989.

that this saying shatters the legend of Jesus' birth in Bethlehem. The obvious comment on this is that it was not successful if so intended (witness the birth stories in Matthew and Luke and the many referencesto the son of David, and that Jesus nowhere denies it). The blind men at Jericho so address him (Mt.20:30). Jesus seems to approve it when the children hail him son of David in the Temple (Mt.21:15f).

What then was Jesus' purpose if not to deny the Davidic sonship? There are a number of suggestions. It is claimed that

Silence the Scribes?

he wished to retaliate by embarrassing the scribes. Such word-fencing has seemed below the dignity of Jesus. However, a careful reading of Matthew 22:41-46 indicates that the words were spoken in a controversial manner. The question was asked of the Pharisees who answered. The result of the thrust was that "no one was able to answer him a word, neither durst any man from that day forth ask him any questions". Also according to Mark (12:37) the common people seem to have taken his question in the same way.

But Jesus' saying here may be interpreted in a way more in harmony with his nature and life-purpose. According to

His Claim to Messiahship

Luke(20:40) he had already silenced his persecutors. He now proceeds to ask them a question which raises a difficulty in their belief in the Messiah. They believe he is the son of David. How can David call his son his Lord?[1] From their silence we

1. The Pharisees accepted the quotation as a Messianic passage.

may reason that they believed the son could not be greater than the founder of the house.[1] Then the Messiahship could not be founded upon Davidic descent. There exists another relationship - that of Lordship. Without denying the legend of Davidic descent Jesus points out a more important basis upon which to rest his Messianic claim.

What that claim is we may supply from our knowledge of Jesus' ministry. It was spiritual rather than material and physical. It rested upon character rather than blood relationship. Its presence was indicated not by royal trappings but by achievements. Jesus' purpose was to state that claim and to do that he merely quoted from the Psalm and added a question which caused them to think of its meaning. He seems to be preparing Jerusalem for the announcement that he is the Messiah and he wants them to understand the nature of his claim and the nature of the kingdom that he is to establish.

His Claim of Spiritual Nature

There are two views that are in conflict with the point of view taken in this paper and should be considered. Dalman believes that Jesus' aim was "to awaken reflection in regard to the descent of the Messiah rather than to his dignity and exalted rank".[2] He goes on then to state that Jesus cannot avoid the conclusion that the Messiah is the Son of One more exalted

To Present Himself as Son of God

1. Toy's view: The Quotations in the New Testament p.64.
2. Dalman: The Words of Jesus. p.285.

than David, that is the Son of God. But the point is: what did Jesus say? There is no mention of God and the whole passage is confined to the discussion of the relationship of the Messiah to David. If Dalman wants to draw his own conclusions from Jesus' statement, he has that privilege, but he should not attribute them to Jesus.

Holtzmann[1] suggests that Jesus may be making the distinction here that Paul makes in Romans 1:3,5 between "of the seed of David according to the flesh" and "Son of God - - - according to the spirit of holiness". This is attributing too much theology to Jesus, who is not concerned with the two-nature doctrine of the person of Christ, but is only concerned with getting his hearers to see that Christ is to be greater than David and that the nature of his kingdom is to be different. His is a practical purpose.

Christ Greater than David

There is one more question on Matthew 22:41-46 and the Synoptic parallel passages. Does Jesus' argument depend on Davidic authorship? It depends on the belief in Davidic authorship by the hearers. Unless David spoke the words, "my Lord", Jesus' whole argument loses its point. We may or may not believe that Jesus held the view of his contemporaries. It is not necessary to argue from that that David actually wrote the Psalm. It is most satisfactory to hold that Jesus accepted the uncritical view of his day and that his superiority lay not in such external matters but

Argument Does Not Depend on Davidic Authorship

1. Holtzmann: Commentar zum Neuen Testament under Mt.22:44.

in his ability to seize upon the vital truth contained in the Scriptures.

In Jesus' later reference to this passage he lays claim to the Messiahship (Mt. 26:64; Mk.14:62; Lk. 22:69). In Matthew and Luke he combines it with a reference to Daniel 7:13; but in Luke this Apocalyptic element is lacking. According to Mark, Jesus states clearly that he is the Christ. According to Matthew and Luke he does not answer the question directly, but proclaims himself as Messiah by using two passages interpreted by the High Priest as Messianic.[1]

Claims Messiahship Before High Priest

Jesus used the words with which the people greeted him on the occasion of the triumphal entry as a part of his lament over Jerusalem. If we could date that saying we could better determine his meaning. But it seems that he gave them a Messianic interpretation and thus again announced himself as the Messiah. Matthew places them (Mt. 23:39) after the triumphal entry. (MT.21:1-11). If that is their right position, we can infer that Jesus considered himself rejected by the leaders of Jerusalem on that occasion, and now he looks forward to the time when they shall welcome him as the Messiah. When will that time come? If Luke's order (Lk.13:35) is right, it is

Psalm 118:25f

1."But at last the moment came when, even to His enemies, He declared the truth in plain language. He stood before the High Priest who would be well acquainted with the Messianic meaning commonly attached to passages in the Old Testament, and he drew upon himself His final condemnation by adapting Psalm 110:1 and Daniel 7:13." MacNeile: Our Lord's Use of the New Testament p.247.

possible that he was referring to the greetings at the triumphal entry.. But that occasion was altogether too trivial to require such a solemn announcement. He, no doubt, was referring to the time when he would be accepted as the Messiah when he came into his kingdom. Whether this refers to an Apocalyptical event or to consummation of the growth of the kingdom it is not within the province of this paper to enquire. Jesus refers to that end, which he had in mind, when he prayed "Thy kingdom come". When Jesus said, "Ye shall not see me henceforth, till ye say, Blessed is he that cometh in the name of the Lord," he was proclaiming his coming at a time when he would be acknowledged the Messiah.

The Pharisees quoted almost verbatim from the LXX: "He gave them bread out of heaven to eat."(Jn.6:31) We are including this quotation from Psalm 78:24[1] with the sayings of Jesus because it influences those sayings. His treatment of that bit of Scripture is interesting. They expect the Messiah to outdo Moses. There is a Rabbinical saying, "The former Redeemer caused manna to descend for them, in like manner shall our latter redeemer cause manna to come down, as it is written, 'There shall be a handful of corn in the earth'"(Ps. 72:16).[2] They now requested Jesus to fulfill that expectation. Jesus' reply was twofold: (1) Moses was not the giver of the bread, but God

Psalm 78:24

1."To eat" seems to have been added from Ex. 16:15. There is a similar passage in Neh. 9:15, but the Greek is nearer the Psalms.

2. Bernard quotes from Midrash Koheleth. See his Gospel According to St. John p.194. See also Holtzmann's Commentar under John 6: 31.

gave it, (2) the bread which Moses gave was not the true bread out of heaven. Thus this quotation furnishes one of those similes which are so numerous in the Sayings in John's Gospel.

Another of those similes seems to come from the Thirty-sixth Psalm (v.9). Jesus said "I am the light of the world" (John 8:12; 9: 5). The source of that light is life - that life which is inherent in Jesus (John 8:12; 1:4; 5:26). For further discussion see the paragraph on John 1:4 on page 15 of this paper.

Psalm 36:9

The quotation "I said, Ye are gods" (John 10:34; Ps. 82:6) is conditioned on Jesus' (or John's) belief in the authority of Scripture (v.35). God himself has called them gods who are less than Jesus. May not he who has a unique relationship to God call himself the son of God? This is another instance in which John's record of Jesus' sayings presents His claim to peculiar nearness to and unity with God.

Psalm 82:6

John further gives evidence for the Messiahship of Jesus in his fulfillment of Psalms 69:4; 35:19; 20:19. The quotation is not exact, but it is put into the mouth of Jesus. The words "their law" (Jn. 15:25) indicate that this passage was from the hand of one who had separated himself from the Jews and could scarcely be an authentic teaching of Jesus. Otherwise, we must assume that Judas' treachery was foretold in a prophecy which had to be fulfilled. This is not true to Jesus' principles of interpretation. But there is no question but that the writer of the

Betrayal Foretold

Fourth Gospel used the apparent fulfillment of these passages as a proof of Jesus' Messiahship (See John 15:25).

As Jesus approached the cross the words of the Psalmist must often have been found on his lips. There is evidence of this in Matthew, Mark and John as the following passages will show:

Psalm 6:3 My soul also is sore troubled.

LXX ἡ ψυχή μου ἐταράχθη σφόδρα.

Psalm 42:6 My soul is cast down (troubled within me).

LXX πρὸς ἐμαυτὸν ἡ ψυχή μου ἐταράχθη

John 12:27 Now is my soul troubled.

ἡ ψυχή μου τεταράκται

John 14:1 Let not your heart be troubled.

μὴ ταρασσέσθαι ὑμῶν ἡ καρδία.

John 14:27 Let not your heart be troubled.

μὴ ταρασσέσθαι ὑμῶν ἡ καρδία.

Psalm 42:5 Why art thou cast down (exceeding sorrowful) O my soul?

LXX ἵνα τί περίλυπος εἶ, ἡ ψυχή;

Matthew 26:28 My soul is exceedingly sorrowful.

περίλυπός ἐστιν ἡ ψυχή μου.

Mark 14:34 My soul is exceedingly sorrowful.

περίλυπός ἐστιν ἡ ψυχή μου.

On the cross two utterances of Jesus are in the familiar language of the Psalms. One is a direct quotation: "My God, my God, why hast thou forsaken me," (Ps. 22:1; Mt.27:46; Mk.15:34). Matthew and Mark give the Aramaic[1] and then translate it.

1. Westcott and Hort follow B. Bruce (Ex. Gr. Test.) and Toy (Quotations in the New Testament) give the name of God in Mt. 27: 46 as ἠλί .

It is likely that Jesus here used Aramaic. The Septuagint adds the words: πρόσχες μοι , attend to me. The translation by the Evangelists is not from the LXX but follows its familiar language. This passage has given much perplexity. It is difficult to determine Jesus' purpose or meaning in saying these words. Its historicity has been called in question,[1] but the only alternative is to believe that the words had been put into his mouth. "But who would have the boldness to impute to Him a sentiment which seemed to justify the taunt: 'Let Him deliver Him if He love Him'."[2]

Psalm 22:1

This question arises, it seems from the reluctance of Jesus' followers to believe that Jesus felt himself thus forsaken. That may be the reason for Luke's omission of it. The Gospel of Peter renders ἐλί (Mt.27:46 see footnote on page173) as ἡ δυναμίς μου ?[3] Modern expositors have equal difficulty. The interpretations are interesting and sometimes very ingenious. He referred to the Psalm by its title to encourage his relatives and friends. He quoted it to prove his Messiahship. It was a "prayer to his heavenly Father for his presence in an hour of need".[4] The historical meaning of σαβαχθανεί is not 'leave alone', but 'to leave helpless', denoting not the withdrawal of God himself, but of his help, so that the Psalmist is delivered over into the hands of his enemies. So that, while it is possible to

Is the Quotation a genuine Logion

1. Bruce: Ex. Gr. Test. Vol. 1 p.331. Davies: Ab. Bible Com. p.1020.
2. Bruce: Ex. Gr. Test. Vol.1 p.332.
3. Ibid.
4. Macfarland, Jesus and the Prophets p.143.

suppose that Jesus is uttering a cry over God's withdrawal of himself, it is certainly not necessary."[1] "On the other hand, the psalm as a whole is not a cry of despair, and the quoting of the first verse only may have been to show that although Jesus had in his suffering recalled that psalm, nevertheless, as with the psalmist so with him, the feeling of despair was only momentary."[2] Surely there is here sufficient explanation to show the possibility of its historicity. For our immediate purpose the important point is that Jesus expressed his emotion or desire in the crisis in words familiar to him through his acquaintance with the Psalms.

Luke, who omits the quotation which we have just discussed, records Jesus as quoting from Psalm 31:5, "Into thy hands I commit my spirit" (Lk.23:46). The Septuagint has future tense. It is characteristic of Luke that he does not dwell on the agony of Jesus.[3] It is possible that here he has substituted the quotation from the Psalm for the loud cry of Matthew 27:50 and Mark 15:37. Again the Psalms have furnished the words for this sentiment.

Psalm 31:5

Section 6 The Teachings of Jesus.

Jesus used the Psalms in his teachings. There is evidence of a close kinship between them. He gives comfort to the poor

1. Gould: Gospel According to Mark. p.294.
2. Davies: Ab. Bible Com. p. 1020.
3. Compare his accounts of Gethsemane, of the scourging and of the crucifixion with those of Matthew and Mark.

(Mt. 5:7; Lk. 6:20) who so often in the Psalms implore the help of Jehovah. The meek shall inherit the earth (Mt. 5:5; Ps. 37:11). The pure in heart shall see God (Mt. 5:8; Ps. 24:3f).

To Phrase His Teachings

Jesus borrowed many figures of speech and expressions, evidences of which are spread on the preceding pages. He uses a quotation from the Psalms to explain his actions: "Then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Mt. 7:23; Ps. 6:9; cf. Lk. 13:27). Likewise he explains the singing of the children in the Temple (mt. 21:16) by quoting Psalm 8:3. Details of the prophesied destruction of Jerusalem (Lk. 19:44; 21:24) were borrowed from Psalms 127:9; 79:1 and 65:7f.

Jesus sometimes expresses his own feelings with the familiar language of the Psalmist. In Gethsemane his soul is

To Express His Feelings

exceedingly sorrowful (Mt. 26:38; Ps. 42:5). In spite of the difficulties involved, the quotation from Psalm 22:1 seems to have been uttered on the cross (Mt. 27:46; Mk. 15:34). The experience of the Psalmist was so nearly like this that the words afforded a fitting vehicle to express the agony of that hour. As his soul leaves its earthly habitation he commends himself to God in the words of the Psalm 31:6 (Lk. 23:46).[1]

1. We have only the evidence of Luke, but with the word "Father" which is Luke's usual address, it is natural that Jesus should have uttered it. There is no sufficient reason for rejecting it.
See MacNeile: Our Lord's Use of the Old Testament p. 241.

For the most part, however, Jesus uses passages from the Psalms to express his conviction of his own significance.

Son of Man

The expression which he applies to himself so frequently, the Son of Man, is usually regarded as coming from Daniel 7:13f. Yet the expression occurs in Psalm 8:4 in parallelism with man where it stands for the double thought of weak mortality and high honor. In Daniel 7:13f. the "one like unto a son of man is symbolic of the saints of Israel. Later writers refer to both passages - Hebrews 2: 6-8, to Psalm 8:4 (cf. 1 Cor. 15:25 Eph. 1:22; Phil.3:21) and Revelation 1:13; 14:14 to Daniel 7:13 (cf. Mt. 26:64; Mk. 14:62). There is a possibility that the passage from Psalms influenced Jesus in the use of the title, but we are not in a position to press its claim.[1]

Son of God?

The question of Jesus' claim that he was the son of God comes up in connection with the quotation of Psalm 82:6 (Jn. 10:34). According to the Fourth Gospel Jesus agrees that if the judges were called gods, why should he not be called the son of God. There is the question whether Jesus called himself the son of God. It was probably not a title for the Messiah, because of the ~~their~~ aversion of the Jews to speaking the name of God.[2] In the passage (Jn.10:35) there is a contrast between "those to whom the word (logos) came' and 'He whom the Father consecrated and sent into the world,' which suggests the Johannine doctrine of the logos."[3] This probably is not a genuine logion of Jesus.[4]

1. MacNeile: Our Lord's Use of the Old Testament p.234.
2. That was accomplished by a circumloctuion - note Mark's son of the Blessed (14:61).
3. MacNeile: Our Lord's Use of the Old Testament. p.235.
4. Probably no more of the quotations attributed to Jesus in the Fourth Gospel can be defended as genuine. Macfarland: Jesus and the Prophets Chapter II.

In Jesus' reference to his Messiahship he never makes a direct claim. Examples of the indirectness of His claim may be found in his quotations from the Psalms. In the closing days of his earthly life, surrounded by his enemies, Jesus asserts his confidence in ultimate victory for his cause in the triumphant words of Psalms 110 and 118. Those who had ears to hear could understand that he was the stone which the builders rejected which was destined to become the head of the corner (Mt. 21:42; Mk. 12:10f,; Lk.20:17; cf. Ps. 118:22f.) Again he causes them to think of the nature of his kingdom (Mt.22:44; Mk. 12:36; Lk.20:42) before he announces (Mt.26:64; Mk.14:62; Lk. 22:69) himself to the high priest as the Messiah by a reference to Psalm 110:1. Only in dark does he say directly to the high priest that he is the Messiah In Matthew and Luke he claims ~~he claims~~ to be the fulfillment of two passages that were considered Messianic. Confident of his ultimate victory he believes that Jerusalem will some day welcome him as the Messiah (Mt. 23:39 cf. Lk. 13:35) and he quotes a Psalm (118:25f.) to affirm that belief.

To Express His Conviction of His Significance

Section 7 The influence of the Psalms upon each of the Evangelists.

The influence of the Psalms upon the Gospels has already been discussed. It is our purpose here merely to refer to the peculiaritites of the individual gospel-writers as those individual traits are related to the Psalms.

Though Matthew is interested in finding fulfillment of prophecy in the events of Jesus' life only once does he quote the Psalms with the customary "that it might be fulfilled which was written (or spoken)". In that instance (Mt. 13:35) he attributed the quotation to "the prophet"; some manuscripts add "Isaiah". It should also be noted that this is the only quotation by Matthew himself from the Psalms. The other quotations in the First Gospel are from the lips of Jesus, of the multitudes greeting him at the Temple, or of Satan. So one may say that Matthew never consciously uses the Psalms as prophecy.

Matthew Quotes Only Once

On the other hand, there is a tendency for Matthew to assimilate the narrative material to the Psalms. The story of the Magi (Mt. 2:11) shows traces of the influence of Psalm 72:10,11,15 and Isaiah 60:6. Matthew adds details to the story of the crucifixion (Mt. 27:33-44):-the wine was mingled with gall (see Ps. 69:21), the bystanders look at Jesus (see Ps. 22:17), they hurl at him the taunt of Psalm 22:8. One wonders how Matthew resists the temptation, in the cases where he diverges from the other Gospels, of saying, "that it might be fulfilled". This is a tribute to his literary skill.

Assimilates to Psalms

In only two instances are the quotations from the Psalms peculiar to Matthew. We have already dealt with Matthew 13:35, which comes from an independent source, following neither

Hebrew nor Greek. However, the Greek word παραβολαῖς seems to be the cue for his interpretation. Matthew 21:16, following the Greek requires the mention of the children in the throngs at the Temple. Matthew seems to have created an artificial setting for the quotation from Psalm 8:2.

Two Quotations Peculiar to Matthew

If it is difficult to generalize on Matthew's use of the Psalms it is impossible to do so in the case of Mark. There are only four formal quotations, all of them paralleled in the other Synoptics. All of them are from the lips of others. In Mark 15:34 he follows Matthew (27:46) in giving the Aramaic but follows more closely the LXX in translating the words of address, while Matthew follows more closely in translating the question:"Why hast thou forsaken me?" Both omit πρόσχες μοι, attend to me. Mark 12:36 agrees with Matthew 22:44 in substituting ὑποκάτω for ὑποπόδιον. Mark 12:10f follows Matthew 21:42 in quoting verbatim from the Septugint of Psalm 118:22f. He likewise agrees with Matthew 21:9 in quoting Psalm 118:26 (See Mk.11:9). So Mark seems to display no individuality upon the narrative material. Of course, this is explained by the fact that Mark is a source for Matthew and Luke.

Mark Displays No Individuality

Like Mark, Luke has no interest in fulfilling prophecy from the Psalms. But there are certain passages peculiar to him which seem to be influenced by passages from the Psalms. Only in Luke does the person who is healed glorify

Influence on Luke's Narrative

God (Lk.5:25; 13:13; 17:17; 18:43). This suggests ,"And call upon me in the day of trouble: I will deliver thee and thou shalt glorify me." (Ps. 50:15). Luke adds, "Bless them that curse you" to Matthew's "Love your enemies" (Mt. 5:43; Lk. 6:28; see Ps. 109:28). Where Matthew has "Behold the birds of the heavens (Mt. 6:26).Luke has "Consider the ravens" (Lk. 12:24 cf. Ps. 147:9 and Job 38:41).

Differ in Giving Quotations

Luke shows an independence in his way of recording the quotations. We cannot say his use of them, because he never quotes from the Psalms himself. In giving the answer of Jesus to the high priest, he writes only the reference to Psalm 110:1 and omits the apocalyptic element from Daniel 7:13 (See Mt. 26:64; Mk.14:62; Lk. 22:69). He abridges the quotation of Psalm 118:22 (Mt. 21: 42; Mk. 12:10f. Lk. 20:17). He differs from Matthew in all but one of the quotations common to both or all the Synoptics. His quotation from Psalm 6:8 (Lk. 13:27) agrees with the LXX as against Matthew 7:23 in the first clause, while Matthew agrees in the second clause with the LXX. Luke (4:10f.) omits "in all thy ways", while Matthew (4:6) omits "to keep thee in all thy ways" from Psalm 91:11f. Luke follows the LXX in reading "the footstool of thy feet" (Lk. 20:42f; Ps. 110:1) instead of Matthew (22:44) and Mark (12:36). He inserts "the king" in his quotation of Psalm 118:26 with which Jesus is greeted at the Temple. He omits Jesus' quotation of Psalm 22:1 and puts in a quotation from Psalm 31:5 not found in the other Gospels (see Lk. 23:36).

John is as different in his use of the Psalms as he is in his subject matter. The quotations peculiar to the Fourth Gospel are largely from the Psalms.[1]

John Interested in Fulfillment of the Scripture

Of the eight quotations in John from the Psalms, only one[2] is found in the other Gospels. Four of these quotations are introduced with some such formula as "that the Scripture might be fulfilled". In the case of two others fulfillment of prophecy is implied. In the case of one other Jesus used the quotation "I said, ye are gods" to defend his claim that he was the Son of God. And the remaining one is the quotation from 118:26, the Messianic greeting at the Temple. This quotation in John furthers his avowed purpose: "That ye might believe that Jesus is the Christ, the Son of God." (Jn. 20:31)

To John Jesus was the Messiah of the Old Testament. The Scriptures bear witness of him (Jn. 5:39). The intense desire to present that witness of the Scripture requires John to present some details, not mentioned by the Synoptics, or, mentioned, not related to the Psalms. He alone refers to Scripture in the foretelling of the betrayal (13:18) and in the cleansing of the Temple (2:17). John relates details of the parting of the garments which fulfill both the parallel lines of the quotation (19:24). Jesus asks for a drink to fulfill the Scriptures. He sees fulfillment of Scripture in the fact that Jesus' bones were not broken (19:36).

Presents Details which Fulfill Scripture

Some of the similes peculiar to John seem to have been derived from the Psalms. Jesus is the "bread out of heaven" (Jn. 6:31),

Similes from Psalms

1. Macfarland: Jesus and the Prophets p.119.

2. Jn.12:13
Ps.118: 26.

"the light of the world"(Jn.8:12; 9:5).

John's quotations for the most part are free, so that it is difficult to determine his source. Only three from the Psalms are verbatim. John 19:24 and 12:13 agree with the Hebrew and Septuagint. John 2: 17 agrees with the LXX against the Greek. The rest are so free that in some cases it is hard to tell what book of the Old Testament they are from.

Quotations Free

Summarizing, as to the sources of the quotations in the Synoptics, we may say that those belonging to the Triple Tradition are from the Greek, which is a translation of the Hebrew. The quotation common to Mark and Matthew is from the Aramaic. No generalization can be made concerning those common to Matthew and Luke, or peculiar to either of them.

Sources of Synoptics

Chapter VIII

The Influence of the Psalms upon the Acts of the Apostles.

Section 1. The Speeches of Peter and Stephen.

The disciples, at Jerusalem after the ascension of Jesus, decided to restore the circle of twelve by electing one to take the place of the traitor. Peter justifies that action (Acts 1:20) by quoting freely from Psalm 69:25 and exactly from Psalm 109:8: "Let his habitation be made desolate and let no man dwell therein; and his office let another take." It is possible to interpret Peter's use of these precatory Psalms as intended to call attention to the punishment of the enemy of Jesus and to Jesus' triumph, but Peter should have quoted further if that was the case. It may have been true that "Peter would not have quoted the Psalm containing the expression ἐπισκοπή unless he had instinctively felt the word to be applicable to Judas' position."[1] It seems, however, sufficient explanation to state that Peter was justifying such a step by an appeal to Scripture, in this case, the Psalms. It must be admitted, of course, that the end of Judas was looked upon as fulfillment of Scripture (Acts 1:16).

Psalm 69:25 and 109:8

The great speech of Peter at Pentecost depends almost wholly for its Scriptural authority upon the Psalms. It is concerned largely with the resurrection of Jesus and his exaltation (perhaps ascension). He was loosed from the pangs of death (ὠδῖνας τοῦ θανάτου Ps. 18:4; 116:3; II Sam.22:6; Job 39:2).

Psalm 18:4 and 116:3

See Ex. Gr. Test. Vol. II p.66.

The proof of his resurrection rests upon Psalm 16:8-11 and the testimony of the witnesses to it (Acts 2:32). He does violence to the meaning of the Psalm but interprets according to the manner of the early Christians. The Psalmist was expressing his joy at being saved from death. There is probably no reference to immortality in it.[1] But Peter interprets it as expressing a belief in immortality. This interpretation is favored by the translation of the Hebrew pit שחת by the Greek διαφθορά corruption.[2] Peter argues that since this passage could not be true of David, it must be true of his son. Here we have another reference to the Psalms. Only in the Psalms (89:3,35 and 132:11) does God swear "that of the fruit of his loins would he set (one) upon his throne" (Acts 2:30; Psalm 132:11). David, therefore, was a prophet and wrote of the resurrection of Christ. This affords us an interesting view of the Apostolic conception of Old Testament prophecy and its fulfillment in Jesus.[3]

Further proof of the resurrection of Jesus is given in a quotation from Psalm 110:1.[4] Peter was using the language

1. Macfadyen: Psalms in the Dictionary of Christ and the Gospels p.452b.
   . Smith: The Religion of the Psalms Chap. IV.
   Leslie in Abingdon Bible Commentary p.522.
2. Knowling seems to favor the view that שחת may also be translated corruption. See Ex. Gr. Test. p.85 Vol II.
3. Holtzmann sees in Acts 2:26 (Ps. 86:9) a reference to the glossolalia which followed the resurrection of Christ. See his note on Acts 2:26 in his Hand Commentar zum Neuen Testament. This is carrying things too far.
4. Toy: Quotations in the New Testament p.101: "Peter continues his argument from the Old Testament to prove that the Messiah should rise from the dead, by a citation from Psalm CX."
5. Clemen: Der Gebrauch des Alten Testaments pp.130f.

of Psalms 118:16; 89:19 whether consciously or unconsciously when he said "Being therefore by the right hand of God exalted" (Acts 2:33). Clemen[1] sees in the use of the word "Father" a reference to Psalm 2:7 "My Son art thou", but this seems to be far-fetched. Verse 34 would imply that Peter was referring to ascension,[2] though it is not explicitly stated. The same type of argument is used that is used in deducing proof from Psalm 16. Therefore the reign of Christ has begun. God has made him Lord (the Lord of the Psalm) and the Christ.[3]

Psalms 110:1
118:16; 89:19

In speaking of the crowd that gathered at Solomon's porch after the healing of the lame man, Peter calls Jesus the Holy One ἅγιος, the name with which he addressed him during his earthly ministry (John 6:69). The singular of this noun is rarely used[4] (Ps. 106:16; Mk. 1:24; Lk.4:34). It is the translation of קדוש consecrated, and not חסיד pious, and is used in the Psalms reference of Aaron the priest. Peter probably had this in mind as he spoke of Jesus as God's holy Servant (Acts 4:27,30).

Psalm 106:16

1. Clemen: Der Gebrauch des Alten Testaments pp.130f.
2. See Knowling in Ex. Gr. Test. Vol. II p.89.
3. This has an interesting bearing upon the use of κύριος in addressing Christ. It would seem that the followers of Jesus did not apply it to him as equivalent to Adonai, Lord, pronounced instead of JHVH, but אדון, κύριος lord, master, as applied to earthly superiors. Through the Messianic interpretation of this Psalm (see list of authorities given by Knowling affirming this interpretation) the title became applied to the Messianic King, hence the Christ. Knowling gives list on p.89 of Ex. Gr. Test. Vol.II.
4. See Bartlett's "Saint" in H.B.D. vol.IV p.352a.

In addressing the Sanhedrin Peter boldly tells them that they have made a mistake in crucifying Jesus (Acts 4:11) by referring directly to Psalm 118:22: "He is the stone which was set at nought of you the builders, which was made the head of the corner". Jesus had already used the passage in such a way that his disciples might have inferred his Messiahship from it (Mt.21:42 and parallels). Peter uses ἐξουθενηθεὶς despised, instead of ἀπεδοκίμασιν ,rejected, which we find in the Gospels and the LXX. The word is used in the New Testament only by Luke and Paul.[1] The quotation is found also in I Peter 2:7. Jesus' use is a prediction of his triumph. Peter refers to the triumph as an accomplished fact.

Psalm 118:22

We find evidences of a liturgical use of the Psalms in the prayer of the disciples at the release of Peter and John (Acts 4:24-30) "That didst make heaven and earth, and the sea, and all that in them is" is an expression from Exodus 20:11 and Psalm 146:6. Verses 25 and 26 are from Psalm 2:1f: "Why did the Gentiles rage, and the peoples imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord and his anointed." This passage is fulfilled in Jesus for the king (Herod), the ruler (Pilate), the Gentiles and the peoples (of Israel), were gathered against Jesus. But God had brought them to nought.

Psalm 146:6 and 2:1

1. Knowling: Acts in Ex. Gr. Test. p.127.

The speech of Stephen is full of references to the Old Testament, some of which are to the Psalms. The charge against him is that he spoke against the holy place (Acts 6:13 see Ps. 24:3).

Psalms 24:3; 29:3; 105:20f; 132:5 and Psalm 110:1

Stephen begins by speaking of the God of glory (Acts 7:2; Ps.29:3). His words concerning Joseph (Acts 7:10) suggests the story of Joseph finding favor with Pharaoh (Ps. 105:20f). David is described as one "who found favor in the sight of God and asked to find a tabernacle for the God of Jacob" (Acts 7:46 see Ps. 132:5). In conclusion, he saw Jesus "standing at the right hand of God"(Acts 7:56), which suggests Psalm 110:1[1].

Peter's words to the Gentiles have some reminiscences of the Psalms. "Thy heart is not right before God" he tells Simon Magus (Acts 8:21) and suggests Psalm 78:37. "He that worketh righteousness" is acceptable to God (Acts 10:35) and may worship in the Temple (Ps. 15:2). The word which God sends brings deliverance (Ps.107:20), peace (Acts 10:36) and salvation (Acts 13:26). The last reference is in Paul's speech.

Psalm 78:37 and 107:20

Section 2. The Speeches of Paul.

Paul in speaking at Antioch in Pisidia has in mind Psalm 89. He shows them the continuity of his gospel with their ancestral religion by referring to David in the words of Psalm 89:20 and Isaiah 44:28 (Acts 13:22). Now the promise made to David has been fulfilled in Jesus (v.23). That

Psalm 89

1. This verse has a widespread influence on the New Testament. See comment on Mt. 22:44 p.166 of this paper.

promise is prominent in Psalm 89 (cf. vss 3,4,26-29,36).[1] Now Paul goes on to state that the promises made to their fathers were fulfilled in Jesus by his sufferings, death, and resurrection. His proof of the resurrection rests upon the report of witnesses and shows Jesus to be the Messiah because of the promises contained in Psalm 2, Isaiah 55:3 and Psalm 2:7; 16:10. "Thou art my Son, this day have I begotten thee", (Ps. 2:7) is fulfilled by the resurrection. See Romans 1:4, where Paul says that Jesus was declared to be the Son of God "by the resurrection from the dead".[2] Paul proves the resurrection of Jesus from Psalm 16:10 in the same way that Peter proves it in his Pentecostal sermon (Acts 2:25-31). It was not true of David, therefore, it was fulfilled in David's greater son.

After the thirteenth chapter of Acts there is no quotation from the Psalms but there are passages which show the influence of the Psalms. The liturgical phrase, "maker of heaven and earth, the sea, and all that is therein" is used by Paul (Acts 14:15 See Ex. 20:11; Ps. 146:6) and in Acts 17:24 there is a free rendering of the expression which also is reminiscent of Psalm 124:8, Isaiah 37:16, 42:5 Jeremiah 32:17 and Nehemiah 9:6. God gives the rain and the resulting harvest (Acts 14:17; Ps. 65:10f.; 104:13f.; 147:8f.; and Jer. 5:24). Thus Paul's God of nature is almost wholly described from the Psalms.

Psalms 146:6; 65:10; 104:13f.; 149:8f.

1. Of course the Psalm is based upon God's covenant with David (II Sam.7) and references are found in all the prophets.
3. Selwyn: The Oracles in the New Testament p.7. Knowling: H.B.D. Vol.II pp.295,296 believes in the raising up of Jesus as the Messiah. See Toy: Quotations in NT. p.118.

Again as Paul spoke to the Athenians he began by describing the Unknown God as the God of nature (Acts 17:24).

Psalm 145:18; 9:8; 96:13; 98:9.

Then he spoke of God in human experience in words that are strongly suggestive of a passage in the Psalms: "He is not far from each one of us" (Acts 17:27, cf. Ps. 145:18, also Jer. 23:23). There is need that they repent for "he will judge the world in righteousness" (Acts 17:31). The expression may be only a widely current phrase, as Torrey terms it,[1] but we are interested because that phrase is found only in the New Testament and the Psalms (9:8; 96:13; 98:9). In the Psalms God is the judge, but Paul makes an addition to the thought. Jesus is to have a share in the judgment.

The last words of Paul recorded here by Luke show him as the apostle to the Gentiles (Acts 28:28). He had ample

Psalm 67:2 and 98:2

warrant for saying that the salvation of God (see Ps. 50:23) was sent unto the Gentiles. That was a truth glimpsed by the Psalmists and by the prophet (Ps. 67:2; 98:2; Isa.49:6; 52:10).

Section 3. Summary

The quotations from the Psalms in Acts are from the LXX. The total evidence for the influence of the Psalms is found in the speeches.

1. Torrey:Date and Composition of Acts p.57.

To their audiences these early preachers spoke of the risen Christ. They proved his resurrection by reference to the Psalms (16, 110). Their method was simple. The words could not be true of David, who, they supposed, wrote the Psalms. Therefore they must refer to someone greater than David, namely, the Christ. Jesus was risen from the dead, therefore he was the Christ and Lord (Psalm 110:1).

Proof of Resurrection

They sought guidance from the Scriptures (Ps. 69:25; 109:8). The wicked were rebuked (Ps. 78:37) and the righteous commended (Ps.15:2) with words strongly suggestive of the Psalms. God is the God revealed in nature (Ps. 65:10f; 104:13; and 147:8f.), and in human experience (Ps. 145:18). There is evidence of liturgical use (Ps. 146:6; 2:1). The message of the Christian was continuous with the Jewish religion. The God of glory (Ps. 29:2) who was manifest in the history of their nation (Ps. 105:20f; 132:5; 89:20) made promises to their fathers which were fulfilled in Jesus (Ps. 89:3,4,26-29,36). Note how they drew their conception of Jesus from the Psalms. He was the son of David (Ps. 89:3,35; 132:11), the Holy (Consecrated) One (Ps. 106:16), the stone (Psalm 118:22) rejected by the builders (i.e. the nation). Their attempt to get rid of him was vain (Ps.2:1). God has exalted him (Ps. 116:16; 89:19) and he stands at His right hand (Ps. 110:1) where he with the Father will judge the world with righteousness (Ps. 9:8; 96:13; 98:9).

Conduct and Belief

Conception of Risen Christ

Chapter IX

The Influence of the Psalms upon the Pauline Epistles

Section 1. Introduction.

Pauline Epistles

The Pauline Epistles include that group of thirteen letters usually considered to have come from the pen of Paul. It is outside our purpose to go into questions of authorship and composition of the New Testament books. We shall use the name of Paul to refer to the author of these Epistles in each case. They will be treated as a unit and where the influence of a passage from the Psalms shows a similar influence on more than one reference in the Epistles it will be discussed where it occurs.

From LXX

With two exceptions, the twenty-one quotations from the Psalms in these Epistles are from the Septuagint. One is rendered very freely (Rom.11:2). Another agrees with the Hebrew against the LXX only by the omission of τοῦ αἰῶνος . (II Cor. 9:9). In some cases his interpretation seems to depend upon the Septuagint rendering . (See Rom. 10:18; II Cor. 4:13; Eph. 4:26). He sometimes makes changes which bear out his particular meaning (I Cor. 3:20; Eph. 4:8). His almost invariable formula is "it is written". Twice he attributes the words to David, and five times he has no formula.

Section 2. Romans.

Romans 1:23 In telling how man has rejected God Paul uses language found in an account of how the Israelites rejected God for the golden calf. They "changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and four-footed beasts, and creeping things." (See Ps. 106:20; Jer. 2:11; Dt. 4:16).

Romans 1:25 ends with a doxology very similar to those found at the end of each of the five books of the Psalms (41:13; 72:18f; 89:52f; and 106:48). Similar doxologies occur not only elsewhere in the Psalms but also in other parts of the Old Testament. But the word "Amen" and the expression "everlastingness" identify Paul's doxology with those to which we referred above. That a similar doxology is found in Romans 9:5 is extremely probable. Much scholarly authority is found on both sides of the question. In spite of the difficulty in the way of considering it as a doxology - the presence of ὢν etc.- I believe it to be a doxology for the following reasons: (1) Paul never refers to Jesus as God elsewhere and it is contrary to his conception for he always distinguishes between God and Christ.[1] (2) Paul teaches that Jesus is subject to God.[2] II Corinthians 11:31 has the benediction omitting the "Amen".

Romans 2:5,6 The final day of reckoning, to which reference is made often in the New Testament, is here to be a "day

1. Denney: Ex. Gr. Testament p.658f. Vol.II.
2. See I Cor. 15:24-28; Phil.2:9; II Cor. 13:4; Rom. 6:4. That this is probably a doxology agree Dr. Knudson (my notes in Systematic Theology), Denney: Ex. Gr. Test. p. 658f. Vol II., Scott: Romans in Ab. Bible Com. p.1156.

of wrath", an expression peculiar to Psalm 110:5. It is the day of Jehovah's wrath in Zephaniah (L:18; 2:3). On that day God will render to each according to his works, also to Satan and his angels (II Cor. 11:15) and Alexander the coppersmith (II Tim. 4:14). The expression is from Ps. 62:12; Prov.24:12 and Jer. 50:29.

Romans 3:4 Here Paul is dealing with one of the possible objections to his argument, that therefore the unfaithfulness of men has made void promises of God causing Him to be unfaithful. Paul's answer to that objection is, that if one must chose between the unfaithfulness of man or of God, there is no question. God is true though "every man is a liar". This is an echo of Psalm 116:11. He continues with the exact quotation of another Psalm. Paul follows the Septuagint of this Psalm which differs from the Hebrew, but the general meaning is the same.[1] As the words stand in 51:4: "That thou mayest be justified when thou speakest; and be clear (or pure) when thou judgest", one gets the inference that sin is committed because of God's justice. For that reason it has been suggested that the conjunction "that" or "so that" should be connected with the confession in verse 3.[2] But that is not necessary, if we understand the Hebrew view of God. Everything in the world is the result of God's activity, even the evil. He puts the lying spirit in the mouth of the prophet (I Kings

1. Toy: Quotations in the New Testament p.130. The Hebrew זַכֵּה is translated νικήσεις ,"to overcome", while the meaning of the Hebrew is "to be pure". וְתִשְׁפֹּט is given the passive meaning "to be judged". But the meaning that God is always right in his relationships with man is expressed by each version.
2. Perowne: The Psalms Vol.I p432. Sanday's view is based upon this arrangement. See the Epistle to the Romans p.72.

23:23). In this case the Psalmist's sin subserves God's purpose.[1] This is exactly Paul's view, for he finds it necessary in the next verse to warn his readers against concluding that therefore God is unjust because he holds them responsible for their sins. Paul's argument is not convincing for us here because neither he nor his source has seen the inconsistency of this position. But we must consider not what the passage means to us, but what it meant to the Apostle.

Romans 3:10-18 Paul sums up his argument for the universality of sin by a collation of Scripture. He has quoted very freely in some cases, in others exactly. "There is none good, no, not one", is the burden of this passage, and perhaps this, he 10th verse, is to be considered a statement of Paul,[2] though it may be a free rendering of Ecclesiastes 7:20 and Psalm 14:3.[3] The rest of the verses are from Psalms 14:2; 59:3; 140:3; 10:71; Isaiah 59:7,8; Psalm 36:1. The passages furnish illustrations of Paul's thesis. Furthermore, there is an advantage in quoting from the Scripture for that gives his words a note of authority (Cf. Rom. 31:19). It is to be noted, however, that only in Ecclesiastes 7:20 is the universality of sin asserted.

Romans 3:20 Paul adapts the words of Psalm 143:2 to express his view that the law is but for the purpose of making one conscious of his sin. It cannot justify him. This does not seem

1. I believe Perowne is right. (The Psalms Vol.I p.432) Denney on the contrary says that Paul regards neither the LXX nor the original context (Romans in EX.GR. Test. Vol.II p.603). Clemens says "Die LXX haben demnach den Sinn der Stelle nur fein verdeutlichend weidergegeben und Paulus durfte das Davidswort nach dieser Übersetzung mit bestem Grunde für seine Beweisführing in Anspruch nehmen." Der Gebrauch des Alten Testaments etc. p. 162.
2. Denney: Ex. Gr. Test. Vol. II p.606.
3. Toy: Quotations in the NT.p.130 3. Ibid.

to be the view of the Psalmist, who makes the assertion that no one is justified in the sight of God. But since the Psalmist is under the law, this statement of his is in harmony with the view of Paul, who would say the same of those who are under the law, but is getting ready to proclaim a greater thing than the law,[1] - faith in Christ. He advances the same argument in Galatians 2:16, where he rebukes Peter for observing the ritual requirements of the law and clinches his argument by paraphrasing the same passage from the Psalms. His substitution of the words "all flesh" for "all living" may have a moral implication; referring to the worldly man.

Romans 5:5 Paul's words, "Hope putteth not to shame; because the love of God has been shed abroad in our hearts", is reminiscent of Psalm 25:20, "Let me not be put to shame, for I take refuge in thee, (ὅτι ἤλπισα ἐπὶ σε , literally, for I hope upon thee)." See Psalm 22:5.

Romans 4:7,8 Paul gives his own comment upon the words of Psalm 32:1f. when he says, "David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works"(verse 6). He is using the passage to prove his great doctrine of justification by faith. In the Psalm forgiveness follows repentence, there is then no sin in man. Paul argues from this the positive statement that then God has imputed to him righteousness. That does not follow. There is one element in common, however, in the statement of the Psalmist and the belief of Paul: Forgiveness of sin and justification

1. Toy: Quotations in the New Testament. p.130.

alike are free acts of God because of his good will toward man and not because of man's merit.[1] This work of God was done through Christ (II Cor. 5:19).

Romans 6:13,14 contains the idea of Psalm 119:133 that sin might have dominion over one.

Romans 8:29 Jesus is the firstborn in the fulfillment of prophecy. What is spoken of David in Psalm 89:27 is fulfilled in Jesus. Thus it is natural for Paul to speak of him as the firstborn of many brethren, the firstborn of all creation (Col. 1:15) and the firstborn from the dead (Col.1:18). The nation of Israel was sometimes spoken of as the firstborn of God (Jer. 31:9; Ex. 4:22).

Romans 8:33 The elect, ἐκλεκτοί, according to the Old Testament were the people of Israel (Ps. 89:3; 105:6, 43; 106: 5; Isa. 43:20; 65:9; II Macc. 1:25; Esther 16:21). But Paul uses the words to describe the Christians (Rom. 9:11; 11:5,7,28; I Thess. 1:4; II Tim. 2:10; and Titus 1:1).

Romans 8:34 This is another instance of the belief that Jesus is at the right hand of God which was derived from the One Hundred Tenth Psalm.[2] There are other references in Ephesians 1:20; Colossians 3:1.

Romans 8:36 This quotation from Psalm 44:22 is inserted parenthetically to give an illustration of what might happen to God's people. It is a peculiar quotation, verbatim from

1. For further discussion see Clemen: Der Gebrauch des alten Testaments etc. p. 164; Lietzmann: Die Briefe des Apostels and Denney: Ex. Gr. Test. Vol. II p. 616.
2. See statement on page 166 of this paper.

the LXX even to the ὅτι. "We are killed all the day long" may have had some influence upon the words, "I die daily" in I Corinthians 15:31. A possible reminiscence is in II Corinthians 4:11.

Romans 9:5 See Romans 1:25

Romans 10:6 The influence here is only upon the language Three passages from the Old Testament have contributed to it (Dt. 30:12ff; Ps. 139:8; 107:26).

Romans 10:18 The Apostle describes the extent to which the gospel has been preached among the Jews by quoting the familiar words of Psalm 19:4. It suits his purpose that the LXX, which he follows exactly renders the Hebrew קָו measuring the line, by the word φθόγγος , voice. Of course, we must recognize this as an hyperbole.

Romans 11:2 "God did not cast off his people" as he promised he would not (Ps. 94:14 see also I Sam. 12:22 LXX). The rejection of Israel was neither complete nor final. Paul offered himself as an example.

Romans 11:9 The source of their delight has become the cause of their downfall. "As the security which prosperity inspires often exposes a man to danger and loss, so the Scriptures, and ordinances, and institutions, in which the Jews put their trust, misunderstood and misused became the cause of their persistence in the way of unbelief."[1] The Psalmist (69:22f.) invokes a curse upon his enemy. Paul takes it for granted that this curse had been inflicted upon the enemies of Jesus, since this Psalm is predictive prophecy.

1. Garvie - Romans in the Century Bible. p.241.

That curse was their inability to understand the gospel. The quotation is free and the word ἀνταπόδομα, recompense, which is found in a similar passage in Psalm 28:4, is added.

Romans 14:19 Paul's exhortation: "So then let us follow after the things that make for peace, "reminds us of the Psalmist's exhortation: "Seek peace and pursue it" (Ps. 34:14). The verb is used of the "following after peace" in II Timothy 2:22.

Romans 15:13 The Sixty-ninth Psalm Paul has already quoted (Romans 11:9). In this verse he applies another passage of this Psalm to Christ. Exhorting his readers to bear the burden of the weak, Paul refers to the example of Christ. One would expect him to take an incident from the life of Jesus, but instead he quotes a passage from the Psalms which finds its fulfillment in Jesus (Ps. 69:9b). This is instructive in illustrating Paul's use of the Psalms. He takes the passage from its original context without regard to its meaning there. The Psalmist is complaining that he is suffering because of his loyalty to God. But Paul uses the passage to show that Jesus took upon himself the burdens of the outcasts of the earth and thus shared the reproach of the weak. After this quotation Paul asserts the value of the Scriptures for the Christian faith. These did not fulfill their value for their own time but were written for the needs of the Christians.

Romans 15:9 The gospel is to both Jew and Gentile. In this quotation from Psalm 18:49 (II Sam. 22:50), and those that follow, Paul proves that fact by the promises made to the fathers,

which, of course, are fulfilled in Christ. "In the original David, as the author of Psalms, is celebrating a victory over the surrounding nations; in the Messianic application Christ is represented as declaring that among the Gentiles, i.e. in the midst of, and therefore together with them, He will praise God."[1]

Romans 15:11 A quotation from Psalm 117:1 with the same purpose as that just described in the preceding paragraph. "Praise the Lord, all ye Gentiles, and let all the peoples praise Him."

Section 3. The Epistle to the Corinthians.

I Cor, 3:20 In quoting Psalm 94:11: "The Lord knows the thoughts of men that they are vain" (after the LXX), Paul substitutes "wise" for "men". He is arguing that men may learn the wisdom of God by acknowledging their own simplicity. He reinforces his statement by references to the Scripture. The word "wise" better suits his purpose. Whether he quoted it from memory, or wrote it intentionally, is of little importance. The quotation as given applies to the wise whereas the Psalmist spoke of all men. Perhaps what is true of man in general is certainly true of the wise, but that is a strange statement. If the word διαλογισμοὺς is used of questioning or opposing God, then the general sentiment of Paul's passage is the same as that of the Psalmist.[2]

1. Sanday: Headlam in the Epistle to the Romans p.398.
2. "When used of man, the word (διαλογισμοὺς) often, but not always has a bad sense, as here, especially of questioning or opposing the way of God. (Ps. 56:5; Lk.5:22; 6:8; Rom. 1:21; and James 2:4)" Robertson+Plummer: First Corinthians p.71.

I Cor. 8:6 Only seldom is God addressed as Father in the Old Testament. Only once (Ps. 89:26) is He addressed as God and Father in the same passage. Familiarity with this passage (for Ps. 89 is often quoted) may have occasioned the use of the two names in this passage and in Ephesians 4:6 where he writes of "One God, and the Father of all."

I Cor. 10:26 The meat which has been offered to idols, the Christians may eat, because it is God's. To prove this Paul quotes the words of Psalm 24:1: "The earth is the Lord's and the fulness thereof." This scriptural authority was doubly effective, if it is true that the words were used by the Jews as grace at meals.[1]

I Cor. 15:25,27,28 Psalm 8:5-7, to which reference is made here is quoted in Hebrews 2:6-8. What the Psalmist says of man is accomplished in Christ, the perfect man. Paul, in this reference has the same idea i.e. that this Scripture is fulfilled in Christ, the second Adam. He uses the words of the passage in his argument that in the end Christ will exercise universal dominion, being subject only to God, that God may be all in all. The Psalmist speaks of man as exercising dominion over the earth. Here the thought is expanded and Christ is to be conqueror even of death. The thought of conquering the things opposed to him is uppermost here. According to Paul he will reign until he has subjected all things. This limit is not contemplated by the Psalm. In Ephesians 1:22 the

1. Robertson-Plummer: First Corinthians p.221.

the thought is broader as of exercising dominion over all creation. See also Philippians 3:21. An interesting phenomenon is that the subject of "to subject" seems at one time to be God, at another Christ. I Corinthians 15:25 clearly states that Christ "Must reign until he hath put all things under his feet." In verse 27 the subject is the same. But in verse 28 it is God who subjects all things unto Christ. This is true in Ephesians 1:22. But in Philippians 3:21 Christ subjects all things unto himself. Perhaps in Paul's mind Christ is the agent of God. There can hardly be any confusion as to the identity of Christ and God since he expressly states that Christ is subject to God.

I Cor. 15:31 See Romans 8:36.

I Cor. 16:13 Paul's challenge reflects his knowledge of the Psalms, "Quit you like men, be strong". The Greek is very similar, ἀνδρίζεσθαι, κραταιούσθε (I Cor.) ἀνδρίζεσθε καὶ κραταιούσθω ἡ καρδία (Psalm 31:24). See II Samuel 10:12.

II Cor. 4:11 See Romans 8:36.

II Cor. 4:13 The meaning of the original (Ps. 116:10) of the passage which Paul quoted here is difficult. It may mean: I believe, for I must confess it;[1] or it may mean: I believe, though I said, I am greatly afflicted, etc.[2] The Septuagint is certainly wrong. But Paul takes it as the expression of faith in God and quotes it verbatim. Though he suffers for it, faith

1. Perowne: The Psalms, Vol. II p.305.
2. Plummer: II Corinthians p. 133.

will not be denied expression. "I believed, and therefore did I speak."

II Cor. 5:19 See Romans 4:7f.

II Cor. 6:9 Paul's words are a beautiful paraphrase of Psalm 118:17f.

As dying and behold we live
As chastened and not killed.(II Cor.)

I shall not die, but live, and declare the works of Jehovah.
Jehovah hath chastened me sore, but he hath not given me over to death.(Psalms).

II Cor. 9:9 Paul quotes Psalm 112:9 in exhorting the Corinthians to liberality. "He hath scattered abroad". The verb is used also in Proverbs 11:24 "of the free and active exercise of charity".[1]

Section 4. The Influence of the Psalms upon the Remaining Pauline Epistles.

Gal. 2:16 See Romans 3:20

Gal. 6:16 "Peace be upon Israel" (Ps. 125:5; 128:6). This benediction is echoed by Paul: "Peace be upon them, and mercy, and (or yea) upon the Israel of God." Israel had rejected his Savior. The true Israel are those who become "new creatures" in Christ.

Eph. 1:20 See Romans 8:34.

Eph. 1:22 See I Corinthians 15:25,27,28.

Eph. 2:19 The complaint of the Psalmist that he was a stranger and a sojourner (Ps. 39:12) as all his fathers were (see Gen. 23:4) may once have been the complaint of the Gentiles, but it is no longer.

1. Perowne: The Psalms Vol. II p.321.

Eph. 4:6 See I Corinthinas 8:6

Eph. 4:8 Paul's changes in the words of Psalm 68:18 give serious difficulty. The most significant change is the change of "receive" to "give". He "gave gifts unto men", he said of Christ. Various attempts have been made to explain it. He was following a different translation. He was quoting from memory and consciously or unconsciously changed it. The word here has a proleptic sense, to fetch it i.e. to receive in order to give Or, Paul was following the Targum.[1] However, Paul may have gotten the words of his quotation, they serve his purpose of showing by the authority of the Scripture[2] that Jesus after his ascension gave a diversity of gifts to his followers.

Eph. 4:26 The words of Psalm 4:4 are quoted as they are found in the LXX. The Hebrew רָגַז means to be agitated with emotion.[3] The Greek translation took that emotion to be anger. Paul does not quote it as Scripture but gives it as a moral rule.

1. For this suggestion consult: Clemen: Der Gebrauch des Alten Testaments p. 218. Johnson: The Quotations from the New Testament etc. p. 59. Abbott: Epistle to the Ephesians and the Colossians pp. 111-113. Thackeray: The Relation of St. Paul to Contemporary Jewish Thought p. 182. In the last named reference we find that the Targum of Psalm 68:18 reads: "Thou didst ascend to the firmament, Moses the prophet, thou didst take a captivity captive, thou didst teach the words of the law, thou gavest gifts to the sons of men." If this went back to the time of Paul, he was simply using the passage as the Rabbis did.
2. Paul intends this to be taken as a quotation. While he does not seem to have regarded it as a prophecy to be fulfilled, nevertheless, the words of the Scripture are instructive and authoritative for him. See Romans 15:4.
3. Toy: Quotations in the New Testament p. 199.
   Abbott: Epistles to Ephesians and Colossians p. 139.

Phil. 3:21 See I Corinthians 15:25,27,28.

Phil. 4:3 There is frequent reference to the book in which the names of those are written who enjoy the privileges of the covenant made with God. See Ex. 32:32). In Psalm 69:28 it is called the "book of life". By the time the New Testament was being written, the expression referred to immortality.

Col. 1:15,18 See Romans 8:29.

Col. 3:1 See Romans 8:34.

I Thess. See Romans 8:33.

I Thess. 2:4 God is he who proves or tries the heart. This personal relationship to God we find expressed in Jeremiah and the Psalms (Jer. 11:20; 17:10; 20:12; Ps. 26:2). Paul desires to please God "who proves our hearts (δοκιμάζοντι τὰς καρδίας)."

II Thess. 2:8 The breath of his (God's) mouth is an agent of creation (Ps. 33:6). That figure is found also in Isaiah 11:4. Jesus will slay the evil one with the breath of his mouth. Here is another instance in which an attribute of God is affirmed of Jesus.

I Tim. 2:10 See Romans 8:33.

II Tim. 2:22 See Romans 14:19.

II Tim. 4:14 See Romans 2:6.

II Tim. 4:17 "Save me from the lion's mouth", prayed the Psalmist (22:21). He went on to say that he would "declare thy name unto my brethren". Paul "was delivered out of the mouth of the lion" that he might proclaim the message to the Gentiles. We are not to suppose that wild beasts are meant here.[1] Paul's figure of speech is probably due to the passage in the Psalms.

1. White: Ex. Gr. Tes. Vol. IV p.182.

Titus 1:1 See Romans 8:33.

Titus 2:14 The language is borrowed from 130:8: "He will redeem Israel from all iniquities". The antecedent of "he" in the Epistle is "our Saviour Jesus Christ". Here is another instance of attributing to Christ the qualities and activities of God.

Section 5. Influence of the Psalms upon the Ideas Contained in the Pauline Epistles.

Paul's Use of Psalms

The following ideas are gleaned from the passages in which Paul quotes or directly refers to the Psalms, in which he uses the words of the Psalms, or in which his thought is reminiscent of some passage in the Psalms. In every case we are concerned with the ideas of Paul and the interpretation which he placed upon the reference. In some cases he filled the passage with additional meaning. In other cases he quotes it as authority. Again his words are but vehicles of his own thought. Like all the New Testament writers, he is interested in the fulfillment of prophecy. In many cases it is difficult to determine the extent of influence exercised. But the contents of this section are offered as indicating the ideas of Paul which have been more or less influenced by the Psalms.[1] It will be noticed that these form quite a comprehensive system of theology.

God is the Lord of lords (I Tim.6:15). All is His (I Cor. 10:26). He is the Father-God (I Cor. 8:6; 16:3). While Jesus' use of Father made it familiar to the Apostles, Paul's expres-

1. To avoid using so many references in the text, only those to the Epistle will be given. The Psalms from which comes the influence may be ascertained by referring to the comments in the preceding pages.

sion reflects the influence of the Psalms. There is no question about the faithfulness of God. Man cannot pass judgment upon Him. Paul holds to this even if it necessitates losing faith in every man in the world (Rom.3:4). We may trust Him

God

(Rom.5:5). God is the judge of all men (Rom.2:5,6). There will be a day of wrath, when He shall reward every one according to his deeds (II Tim. 4:14), even Satan and his angels (II Cor. 11:15). Paul turns then from the doctrine of works to his doctrine of justification by faith. He finds that doctrine also in the Psalms, for "David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works" (Rom. 4:6). Paul is under the necessity of interpreting his text a bit. He is justified in using it, however, for it bears out his thought that justification is a free act of God and not merited by man. Between God and man there is that personal relationship which we find described by the Psalmist. God tries the human heart (I Thess.2:4).

Man is sinful. He has rejected God (Rom. 1:23) in his reasoning but his wisdom is vain (I Cor. 3:20). The whole race is sinful; not one is righteous (Rom. 3:10-18). He exhorts

Man and Sin

his readers not to give themselves over to the dominion of sin (Rom.6:12,18), but warns them that the law cannot save them. The law can only make them conscious of sin (Rom.3:20). This is true also of the ritual requirements of the Law (Gal. 2:16). He offers Christ as the hope of salvation.

Christ fulfills prophecy. Paul is not interested in proving that Jesus is the Christ, as are the Gospels. But he makes

certain statements concerning Christ and illustrates from the Psalms as he would from incidents in Jesus' life. He accepts without demonstration these prophecies as having been fulfilled.

Jesus is the firstborn of many brethren (Rom.8:29); we may become sons of God. He is the firstborn of the dead (Col. 1:18); he is the head of the church. Taking a passage from the Psalmist's description of the dignity of man, Paul finds in Jesus its perfect fulfillment (I Cor. 15:25ff.). Jesus will not only overcome his enemies, but will exercise universal dominion (Eph. 1:22). Only to God will he be subject. Christ bore the burdens of the weak, and as illustrative of it, Paul needed only a passage from a Psalm which in the original had the thought of bearing reproach for the sake of God (Rom.15:3). In a passage in which Paul deals with another quotation in a very strange way, he tells us that, after the Resurrection, Jesus gave to men varying gifts - prophecy, talking with tongues, etc. (Eph. 4:8). Jesus now is at the right hand of God (Rom. 8:34; Eph. 1:20; Col. 3:1).

Christ Fulfills Prophecy

Qualities and activities of God are attributed to Jesus. It is sometimes God, sometimes Christ, who will subject all things to him (I Cor. 15:25ff. Eph. 1:22; Phil. 13:21). The breath of Jesus' mouth is an agent of his will,as the breath of God is the agent of His will (II Thess.2:8). Perhaps this is explained by his statement that "God was in Christ reconciling

Attributes of God to Christ

the world unto himself, not reckoning unto them their trespasses" (II Cor. 5:19). In the Epistle it is Jesus who redeems from all iniquity (Titus 2:14).

The Jews were God's chosen people, but now the chosen are the followers of Jesus (Rom. 8:33; 9:11; 11:5,7,28; I Thess. 1:11; II Tim. 2:10; Titus 1:1). But their delight in the law, which was their strength, became the cause of their downfall (Rom.11:9). Though the gospel has been preached to all, they refused to hear it (Rom. 10:18). The Gentile has been called. He can no longer complain that he is a stranger and a sojourner (Eph. 2:19). Christ will praise God among the Gentiles (Rom. 15:9). But Israel is never wholly cast off (Rom.11:2). Paul is an example of that. There will be a new Israel, not of the flesh, but of the spirit, those who become new creatures in Christ. (Gal.6:16). The names of these will be found in the book of life (Phil.4:3).

The Chosen

Christians may expect to suffer (Rom. 8:26), but they can conquer. Paul describes some of his suffering by paraphrasing a passage from the Psalms (II Cor.6:9). But there is a certain compulsion about his belief, so that he cannot keep silent (II Tim. 4:17). In the figurative language of a Psalm Paul tells how he was delivered that he might preach the message (II Tim. 4:17).

Suffering for the Gospel

There is evidence of the ritual use of Psalms and parts of Psalms in the Epistles of Paul (Rom. 1:25; 9:5; II Cor. 11:31; Gal.6:16 and I Tim. 6:15). Some of Paul's advices are reminiscent of the Psalms. "Follow after things which make for peace" (Rom. 14:19). They may eat meat offered to idols for it is God's (I Cor. 10:26). "Be ye angry and sin not" (Eph.4:26). "Quit ye like men, be strong" (I Cor. 16:13). He exhorts the Corinthians to give freely since God gives them freely (II Cor. 9:9)

Doxologies and Advices

Chapter X

The Influence of the Psalms upon the Epistle to the Hebrews.

Section 1. Upon the contents.

Heb. 1:5 Jesus is superior to the angels. He adduces Scriptural proof (Ps. 2:7). The proof hinges on the first line: "Thou art my son". The rest is quoted to complete the couplet. Needless to say, our author is using this Psalm Messianically. Jesus, therefore, is the Son of God, a title never applied to an angel.

Heb. 1:6 Christ is the firstborn as foretold in Psalm 89:27.

Heb. 1:7 The contrast is further heightened by calling attention to the transitory character of the angels and to the eternity of the Son.[1] The original passage (Psalm 104:4) was not about angels at all[2], but a declaration that God used the forces of nature for his instruments. The LXX translation lends itself to the author's use. Perhaps the thought is that God reduces the angels to natural forces. The Jews believed in the transitory character of these supernatural beings.[3]

Heb. 1:8-9 The point of the quotation from Ps. 45:6f. lies in the first verse: "Thy throne, O God, is forever and

1. So Von Soden: Hebrews in Holtsmann's Handkommentar under Hebrews 1:7.
2. So Clemen: Der Gebrauch des Alten Testaments etc. p.229. Andrews: Hebrews in Ab. Bible. Com. p.1301. Westcott: Epistle to the Hebrews p.25.
3. Note the following: "Before whom the heavenly host stand in terror and at thy word change to wind and fire".(4 Edras 8:21). The Confession of the angel to Manoah, "God always changes us every hour - sometimes he makes us fire, at other times wind". Yalkut Shimeoni ii 11:3. For these and other quotations see Moffatt: Epistle to the Hebrews, p.12 and Andrews in Ab. Bib. Com. p. 1301.

ever." The Son is eternal. It is doubtful whether the writer addresses Christ as God.[1] The purpose of the quotation is to point out the perpetuity of the Son.

Heb. 1:10-12 The proof that the Son is eternal receives a further addition in the quotation from Psalm 102:25-27. The word "Lord" in the Septuagint makes it easy to ascribe the passage to the Messiah who was given the title "Lord".[2] The Son will continue after creation has passed away.

Heb. 1:13 The exalted position of the Christ is in contrast to the position of servitude held by the angels. God has exalted Jesus to his own right hand (Ps. 110:1). The use of the word δὲ "but","on the other hand", seems to indicate that the author meant in two preceding quotations to refer also to the position of the Son. We have taken a conservative position here in order not to claim too much influence for the Psalms. But claiming, as we do, only the influence which must be admitted without question, it appears that almost the entire argument of this first chapter rests upon quotations from the Psalms.

1. Westcott thinks that to consider the ὁ θεός as vocative might even obscure the thought (Hebrews p.26). Moffatt points out that we would be under the necessity of considering the God of v.9 as the God of the God of v.7 (Hebrews p.13). Dods is right in saying that "the points in the quotation which make it relevant to the writer's purpose are the ascription of dominion and perpetuity to the Son" Hebrews in Ex. Gr. Test. Vol. Iv. p.255.
2. See Acts 2:36 and the comment on page 186 of this paper. Cf. Toy: Quotations in the New Testament p.210. We cannot hold with Clemen "dass er sich für berechtigt hielt, was das Alte Testament von Jehova aussagt auf den wesengleichen Sohn übertragen zu dürfen". Der Gebrauch des alten Testaments etc. p.231. To press every statement of these quotations into the conception of Christ held by the writer of this Epistle is to do violence to his text.

Heb. 2:6-8 In quoting from Psalm 8:4-6 the author continues his contrast between the Son and the angels. All things are subject to the Son, but not to the angels. But there is a passage in his quotation which seems to prove the opposite of his thesis, for we read that "he was made a little lower than the angels". "For a little while"[1] he was made lower than the angels. This was necessary in order that he might be crowned with glory and honor, that all things might be subject to him. From the beginning it was intended the world should be made subject unto him. This is not true of the angels and therefore the Son is superior.[2]

Then the author gives an apology for the cross. The words of the quotation first applied to the majesty of man. Here they are made to describe the humiliation of Christ.[3] Jesus' "suffering death" (v.9) was necessary in order that all men might be exalted through him. The words of the Psalm could be fulfilled of man only as Christ identified himself with the human race through the fellowship of suffering. That Christ did so identify himself is the point of the next quotation.

Heb. 2:12 Jesus was one with mankind as is proven by the Messianic words: "I will declare thy name unto my brethren" (Ps. 22:22). As usual the author of this Epistle quotes more than is needed.

1. For this interpretation of βραχύ τι, see Moffatt: Epistle to the Hebrews under 2:6-8.
2. The author proves this point in a very interesting way. Man had not up to the time of Christ fulfilled these words. Therefore it was necessary that the word be fulfilled in Christ. See vs.8,9 of this chapter.
3. Westcott: Epistle to the Hebrews p.43.

Heb. 3:7-11 When the author quoted Psalm 95:1-11 he had a double purpose: (1) He wished to warn his readers of unbelief, and (2) he wanted to show that the rest spoken of in the Psalm referred to the coming into Christ's kingdom.[1] The first point is emphasized in verse 7,[2] where he follows the LXX instead of the Hebrew. He quotes this verse again in verse 15: "Today - - - harden not your hearts". When that "to-day" is is rather idefinite. At least we know that it referred to the time that the Epistle was written. There are probably two times when it was called "to-day". One was when their fathers were in the wilderness. The other was the second time that salvation was offered - this time through Jesus.[3] However, it may have been whenever there was a crisis in the history of Israel. The author then begins on his second point that the promised rest is for the followers of Christ. The words of the Psalm apply to the Israelites in the wilderness (Heb.3:16-18), but they did not enter into their rest (Heb. 4:6). Therefore, the rest remains for those who deserve it (Heb. 4:9).

The author also uses the rather specious argument that the Israelites did not enter into their rest when Joshua lead them into the land of Canaan, because David later still held out the promise of the rest. In Deuteronomy (12:9) "the rest" refers to the possession of the land of Canaan. In Psalm 95:11 the oath applies only to the generation which perished in the

1. Toy: Quotations in the New Testament p.217.
2. Von Soden: Hebrews in Holtzmann's Handkommentar under Hebrews 3:7-11.
3. Dods: Hebrews in Ex. Gr. Test. Vol. IV p.288.

wilderness. But our author turns this expression to a high and noble use by his misinterpretation. Again he interprets when he makes the "forty years" refer to the time in which the Israelites tempted God, though he knows that the original says that God was displeased forty years (cf. Heb. 3:17). Here is an example when a long passage is greatly influenced by, practically dependent for its entire force upon, the Psalms.

Heb. 5:5 The high priest must be called of God, as Aaron was. So Jesus was divinely appointed to the high priesthood. Two proof-texts are cited to establish his argument.[1] The first has already been quoted (Heb. 1:5). "Thou art my Son" (Ps. 2:7). Frequent reference is made to this in the subsequent argument (Heb.5:8;7:28)

Heb. 5:6 The second one is most important and he discusses it at length: "Thou art a priest forever, after the order of Melchizedek " (Ps. 110:4). The author describes the Melchizedek of the Psalms as he is on the pages of the Scriptures (Gen. 14: 18-20), and discusses his priesthood in five particulars.[2] But he uses the passages from the Psalms to emphasize two points. Christ is greater that the Levitical priesthood because his priesthood is eternal: "Thou art a priest forever" (see Heb. 7: 15-17). His priesthood is superior to the Levitical order because it was established with an oath (Heb. 7:20-22).

Heb. 8:1 This is another statement of that common belief that Jesus is at the right hand of God, which is based on Psalm 110:1.[3] We find it also in Hebrews 10:12; 12:2.

1. Andrews: Hebrews in Ab. Bible Com. p. 1306 Cf. Gr. Ex. Test. Vol. IV p. 288.
2. Dods: Hebrews in Ex. Gr. Test. Vol. IV p. 306.
3. See statement on page 166 of this paper.

Heb. 10:5 7 Our author is nearing the end of his argument for the superiority of Jesus. At this point he is arguing for his superiority to the Levitical priesthood by showing that Jesus offered a superior sacrifice. The Levitical offering is that of bulls and goats which is ineffectual. Jesus offers his own body. The effectiveness of this sacrifice is shown by the fact that it needed to be offered but once. This argument is corroborated by Scripture. The words of Psalm 40:6-8 are put into the mouth of the Messiah. The force of the quotation is found in the mistranslation[1] of the LXX:[2] "A body thou hast prepared for me". Jesus does the will of God in the offering of that body.[3] This quotation is a powerful argument for the author's position, since he finds words in the Old Testament itself to condemn the Levitical system.

Heb. 10:12f. Again an early Christian uses the prediction (for him) of Psalm 110:1 that Jesus sits at the right hand of

1. For theory that it is due to scribal error see MacFadyen: Psalms in the Dictionary of Christ and the Gospels p.453b.
2. This discussion is in harmony with the whole argument of our author. Johnson contends very ably that the point of the quotation lies only in the words "I am come - - to do thy will" (See his Quotations of the New Testament" etc. p.21-23.) But it is very evident from Hebrews 10:8-10 that the author of the Epistle is speaking of the sacrifice of the body of Jesus as accomplishing the will of God. In harmony with this is the weight of modern scholarship. McFadyen: Psalms in Dictionary of Christ and the Gospels p.453b; Moffatt: Epistle to the Hebrews p.138. Toy: Quotations in the New Testament p.227; Von Soden: Hebrews in Holtzmann's Handkommentar under Hebrews 10:5-7,
3. Andrew's idea that the passage is a reference to the divine incarnation (Hebrews in Abingdon Bible Commentary p.1317) is not in harmony with the argument of our author for a superior sacrifice.

God. The author of the Epistle claims for him the dominion over his enemies which is promised in the prophecy. The work is complete. All that is needed is to wait for the final victory.[1]

Heb. 11:26 Whence "the reproach of Christ" in this story of Moses? Is it not from Psalm 89:51 "They have reproached the footsteps of thine anointed"?

Heb. 12:2 See Hebrews 8:1.

Heb. 12:14 "Pursue peace" reminds us of the Psalmist's "Seek peace, and pursue it" (Ps. 34:14). Hebrews has the plural instead of the singular as found in both the Hebrew and the LXX. See also Rom. 14:19 and II Tim. 2:22.

Heb. 13:6 The author finds his thoughts expressed by Psalm 118:6 and quotes the LXX: "The Lord is my helper; I will not fear: what shall man do unto me?"

Heb. 13:20 The thought of eternity expressed in this benediction is contained in the passage of Psalms quoted all the way through the Epistle. The Son is eternal (Heb. 1:8, 10-12). He is priest forever (Heb. 5:6; 7:17). This passage may also have been influenced by the word of the Psalm (111:9): "He hath commanded his covenant forever."

Section 2. Upon the Ideas.

This Epistle is an excellent example of the effect of the Septuagint of the Psalms upon the ideas of the New Testament. It was a study of this Epistle which inspired the present writer to undertake a more thorough study of this subject.

1. Andrews: Hebrews in Abingdon Bible Commentary p.1318.

In long passages the argument is dependent entirely upon quotations from the Old Testament, a large proportion of which is from the Psalms. In fact there is only one instance in which the quotation from the Psalms might have been dispensed with without defeating the purpose of the argument. That is Hebrews 10:5-7. In that case the facts as stated were strongly reinforced by the quotation.

Unusual Influence in Hebrews

The main part of the Epistle (1:1-10:18) is concerned with proving the New Testament revelation superior to and superceding the Old Testament revelation. This he does largely by quoting from the Old Testament, strange as that may seem. Jesus is superior to the angels because he is the Son of God (Heb. 1:5) because he is eternal (Heb. 1:8-9, 10-12), because he is given divine honors (Heb. 1:13). By contrast the angels are of a transitory character (Heb. 1:7) and have a position of servitude (Heb. 1:7). Each of these five points are dependent upon, and may even have been suggested by, passages from the Psalms. The author next adds further proof of the exalted position of Jesus. All things are subject to him (Heb.2:6-8).

Proof of Superiority to Angels

At another point in his argument, he is proving Jesus superior to the Levitical priests. Jesus is of a higher order, of the order of Melchizedek. Of the points in which the order of Melchizedek is superior to the Levitical priesthood, the Psalm supplies two: (1) That it is eternal (Heb. 7:17) and that (2) it is established by an oath.

To Priests

(Heb. 7:21). Jesus, again, is superior to the Levitical priesthood because he offers a better sacrifice. The priests need to offer new sacrifices continually, and therefore cannot be considered effectual. But Jesus offered but one sacrifice which availed for all time. This he proved by the fact that Jesus died but once. This argument might have been conclusive. But it was strongly substantiated by a quotation. God had rejected the Levitical offering and prepared a body for Christ that it might be the perfect sacrifice which God willed (Heb. 10:5-7).

Aids in Apology for the Cross

At least one passage is included in the Epistle because of a quotation from a Psalm. In showing Jesus' superiority to the angels the author quotes that passage from the Eighth Psalm which tells of the greatness of man. The author chose the quotation because of the expression "Thou didst put all things in subjection under his feet" (Heb. 2:8). I hold this position because v.5 states that as the point of contrast, and verse 8b reiterates it.[1] Furthermore, the best explanation of the break in the continuity of the argument in verses 9-12 is that the author felt himself under the necessity of dealing with the statement that "he was made a little lower than the angels". Following out his thoughts in regard to the cross, he

1. I realize that this position is contrary to the generally accepted one. Moffatt believes that the LXX translation of אלהים was not incorrect and that the point of the quotation in Hebrews depended on that (Epistle to the Hebrews under Heb. 2:6-8). Toy holds that Elohim never means angels (Quotations in the New Testament p.211), and that the author presses into service a mistranslation (Ibid p.212). These two great scholars explain in opposite ways the author's use of the word "angels" which turns him from his main line of argument and demands an explanation. It seems a much better explanation that the author did not know the Hebrew text. If he had he would have used Elohim.
2. Andrew in Ab. Bib.e Com. p.1302.

tells how it was necessary that Christ suffer death in order that he might fulfill the prophecy of the Psalm and be crowned with glory and honor. To be effective in subduing death and the other enemies of mankind, he must become one with mankind. To prove that he did so, the author puts the words of another Psalm on his lips: "I will declare thy name unto my brethren" (Heb. 2:12).

Another entire passage (Heb.3:7-4:13) is inserted which seems to be an exposition of Psalm 95:7-11. It is loosely connected with the argument and may be interpreted as proving that Moses is inferior to Jesus because under him their fathers did not gain the promised rest. But it really turns out to be an exhortation to believe in Jesus, while they still have the opportunity to win the reward which God has promised them.

Exposition of Psalm 95:7-11

One word is spoken of the activity of Christ after he has ascended into heaven and that is drawn from the Psalms. He sits at the right hand of God, while his enemies are being conquered.

Jesus at Right Hand of God

Chapter XI

The Influence of the Psalms upon the General Epistles.

Section 1. The Epistle of James.

James 1:15 "Then the lust, when it hath conceived, beareth sin". This metaphor is found in Psalm 7:14.

James 3:8 James carried the statement of the Psalmist, (140:3); "They have sharpened their tongue like a serpent; adder's poison is under their lips," into the extreme statement that the tongue "is full of deadly poison".

James 4:8 Clean hands and a pure heart are required of those who approach God in Psalm 24:4. This same idea is embodied in this exhortation.

James 4:11 He "that speaketh against his brother" is condemned both here and in Psalm 50:20.

James 5:3 The figure of fire eating one's flesh is closely akin to the Psalmist's figure: "Jehovah will swallow them up in his wrath and the fire shall devour them" (Ps. 21:9).[1]

James 5:11 The statement of James that "the Lord is merciful" is an echo of four passages in the Psalms (103:8; 111:4; 112:4; 145:8).

There is not a single quotation from the Psalms in the entire Epistle. Since the author is concerned with doing the word it is only natural that the references and reminiscences

1. Oesterly says that "this comparison must probably have been suggested by the fact that fire, in a literal sense, often figures in apocalyptic pictures." See James in Ex. Gr. Test. Vol. IV p.468. He then cites some passages in Enoch (cii 1, xcviii 3, x 13) which bear little resemblance to James 5? How much better is Mayor's suggestion that this verse is influenced by Psalm 21:9.

should be of a practical nature. Sin is condemned (1:15). The tongue must be guarded (3:8; 4:11). Clean hands and a pure heart are required of those who draw nigh to God (4:8). God is merciful (5:11), but sin will be punished (5:3).

Section 2. The Epistles of Peter.

I Peter 1:7 The test of faith is the test of the words of God in Psalm 12:6.

I Peter 1:1; 2:9 The "elect" are now the followers of Jesus. Once they were the people of Israel (Ps. 89:3; 105:6,43; 106:5; Isa. 43:20; 65:9, etc.)

I Peter 1:17 A reference to the much quoted clause found in Psalm 62:12 and Proverbs 24:12: "Thou renderest to every man according to his works."

I Peter 2:3 He adapts the language of Psalm 34:9. The next verse shows that he used the word "Lord" in its commonest sense as referring to Jesus. This is another instance of applying attributes of God to Jesus.[1]

I Peter 2:4,7 "Unto whom coming" suggests "Come to him" of the LXX version of Psalm 34:5. The author first refers to Christ as a stone, rejected, it is true, of men. Then he quotes three passages among which is Psalm 118:22. Perhaps this quotation is meant to bring out the thought from which Jesus got so much consolation (Mt.21:42) that though temporarily rejected he would finally be victorious.

I Peter 2:22 The expression "Neither was guile found in his mouth" is quoted almost verbatim from the LXX version

1. See discussion of this subject in the Pauline Epistles p. 208 of this paper.

of Psalm 32: 2 or Isaiah 53:9. Spoken of in those passages of the righteous man, it is used by Peter to describe Jesus.

I Peter 3:10-12 This passage is adapted from Psalm 34: 12-16. The first verse of the quotation is altered somewhat and the third person is used instead of the second. He that would receive the blessings of life let him speak no evil, do only good, and promote peace. The Lord exercises care over the righteous, but renders judgment upon the wicked.

I Peter 3:22 Psalm 110: 1 exercised a profound influence upon the New Testament writers. Again we are told that Jesus sits at the right hand of God and that he is to exercise dominion.[1]

I Peter 4:14 It is probable that Peter was familiar with the Eighty-ninth Psalm, and had in mind verse 50 when he wrote, "If ye are reproached for the name of Christ, blessed are ye".[2]

I Peter 5:7 "Casting all your anxiety (care) upon him because he careth for you", is a paraphrase, almost a quotation of Psalm 55:22 according to the LXX, "Cast thy care on the Lord and he will nourish thee."

II Peter 3:8 If the Psalmist can say truthfully that "a thousand years in thy sight are as yesterday" (Ps. 90:4) then "One day is with the Lord as a thousand years, and a thousand years as one day". "From this peculiar adaptation of the words of the Psalm sprang chiliasm- - Again, though

1. See statement on page 166 of this paper.
2. Cf. Heb. 11:26. Psalm 89 is used often in the New Testament. See Acts 2:30; I Peter 1:1; 2:9; Rom. 8:33; 9:11; 11:5,7,28; I Thess. 1:21; II Tim. 2:10; Titus 1:1; 2:9; Rom. 8:33; Lk. 1:51; Acts 13:22; I Cor. 8:6; Eph. 4:6; Rom. 8:29; Col. 1:15,18; Heb. 1:6; Rom. 1:25; 9:5; II Cor. 11:31.

this passage ~~is passage~~ is the base or one of the bases, of chiliasm, St. Peter makes no allusion to that doctrine."[1]

The references in the Epistles of Peter mostly apply to Jesus. He is gracious, and his graciousness may be experienced by man (I Peter 2:3). Here is one of those passages which reveal the personal relationship which may obtain between Christ and his followers. In the Psalms that relationship is to God. Jesus is the stone, though rejected, yet subsequent history will prove that to him belongs the chief place (I Peter 2:4,7). He pays tribute to the utter sincerity of Jesus with the Psalmist's words "neither was guile found in his mouth" (I Peter 2:22). After his ascension Jesus sat at the right hand of God until his enemies should be overcome (I Peter 3:22).

There are ideas concerning God which come from the Psalms. God is a just judge rendering to each according to his works. (I Peter 1:17). God is above time in his eternity (II Peter 3:8). He will care for us (I Peter 5:7). The author[2] also finds words of ~~the~~ exhortation and encouragement (I Peter 3:10-12).

1. Bigg: Epistles of St. Peter and St. Jude, under II Peter 3:8
2. The question of authorship is not considered as relevant to our discussion. The name which the Epistles bear is used as a rule to designate the writer.

Chapter XII

The Influence of the Psalms upon the Revelation of John.

Section 1. Upon the Contents

There are no quotations from the Psalms in the Apocalypse. In many cases the language is so like some verse in the Psalms that there seems to be no doubt of an influence. In other cases it is difficult to tell whether such and such a passage has for its background the Psalms or some other Old Testament book. For the most part we have omitted these passages. In a few instances we have included them giving all the references, when it seemed that the reference in the Psalms most likely exerted the influence. As to sources, it is difficult to determine. Charles[1] lists those passages which are based on the Hebrew and those which are influenced by various Greek versions, but these lists have very little value for our study. Where it is of any value, we have noted the source on the following pages.

The material from the Old Testament is interwoven in the Apocalypse in such a way as to indicate that the mind of the writer was saturated with it. There was not a studied effort to use the Scripture, and it was probably not open before him. He uses the language of the Old Testament to express his thought which sometimes goes beyond the thought of the original passage. The contribution of the Psalms has been picked out of its connection and therefore will present a very fragmentary appearance.

1. Charles: The Revelation of St. John pp. lxx-lxxxii.

Rev. 1:5 Psalm 89 furnishes three epithets of Jesus in this verse. He is the "faithful witness" (v.37; See also Rev. 3:14), the firstborn (v.27) of the dead,[1] and the ruler[2] "of the kings of the earth" (v.27). In the Psalm these things are said of the line of David, and so, according to the Christian interpretation, of Jesus. He is also Redeemer, for he will deliver from sin (Ps. 130:8).[3]

Rev. 2:23 I am he that searcheth "the reins and hearts" (Ps. 7:9; Jer. 11:20) and I will "give to each" one of you "according to your works" (Ps. 62:12; Prov.24:12). In each case this is spoken of God. "Searcheth" ἐρευνῶν probably represents an independent rendering of the Hebrew בחן .

Rev. 2:26f. Ps. 2:8,9 interpreted Messianically elsewhere, is here applied to the Christian who overcomes and keeps Christ's works unto the end. The rule of the saints was a cherished hope of Jewish eschatology[4] and here attraction to it is indicated among early Christians. The words of Psalm 2:9 are quoted according to the LXX with "rule" instead of "break". A Messianic interpretation is given this passage in Revelation 12:5. The man-child"is to rule all the nations with a rod of iron". The rider of the white horse "shall rule them (the nations) with a rod of iron" (Rev. 19:15). The words of this Psalm have thus introduced into the picture of Christ an element which seems not to be in harmony with that of the

1. See Colossians 1:18
2. The Psalm has it "the highest of the kings of the earth". The general sense is the same.
3. See Moffatt: Revelation in Ex. Gr. Test. Vol. V p.338.
4. Ibid. p.363.

Prince of Peace. Nevertheless, we are reminded that Jesus used severe words of the enemies of his kingdom.[1]

Rev. 3:5 "I will in no wise blot his name out of the book of life" reminded us of "Let them be blotted out of the book of life" (Ps. 69:28). The figure is a familiar one in the Old Testament (see Ex. 32:22; Dan.12:1; Isa. 4:3), but nowhere else do we have the book called "the book of life."[2] At first it referred to those who were included in the covenant but later referred to immortality. The expression is used only once in the New Testament (Phil.4:3) outside of Revelation. In that book it occurs six times. In Rev.13:8 there is a hint of predestination. "All that dwell on the earth shall worship him (the beast) everyone whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain". One suspects that there is a reference to Psalm 139:16: "Thine eyes did see mine unformed substance, and in thy book were they all written, even the days that were ordained for me, when as yet there was none of them." This is true also of Revelation 17:8. On the judgment day the books are opened among them the book of life (Rev.20:12) and those whose names are not written in the book of life are to be cast into the lake of fire (Rev. 20:15) but they whose names are written in the Lamb's book of life shall enter into the holy city (Rev.21:27).

1. Davidson: Biblical and Literary Essays p.153. Davidson quotes for example from Lk.19:27, "But these my enemies, that would not that I should reign over them, bring hither, and slay them before me."
2. Literally "the book of the living".

Rev. 5:8 The thought that "the prayers of the saints" are "incense" is contained in Psalm 141:2: "Let my prayer be set forth as incense before thee" (See also Rev. 8:3,4).

Rev. 5:9 The "new song" is in commemoration of a new blessing[1] as in Psalms 33:3; 40:3; 96:1; 98:1; 144:9; Isaiah 42:10. See Revelation 14:3.

Rev. 6:15 "The kings of the earth" (also Rev. 17:18; 19:19) is an expression borrowed from Psalm 2:2. The reference in the case of 19:19 is very clear: "And I saw the beast, and the 'kings of the earth' and their armies 'gathered together' to make war 'against' him that sat on the horse, and against his army."

Rev. 6:17 "Who is able to stand," recalls the question of Psalm 76:7:"And who may stand in thy sight when thou art angry?"

Rev. 7:10 "Salvation belongeth unto Jehovah" cried the Psalmist (Ps. 3:9). "Salvation unto our God" was the echo of the throng before the throne.

Rev. 8:3,4 See Revelation 5:8.

Rev. 9:20 For the description of the idols and their worship of them see Psalms 106:36,37; 115:4-7; 135:15-17. The common elements in the Old Testament and the New Testament descriptions are : (1) The idols are of silver and gold (2) they cannot see, hear, or walk, (3) they are associated with murders.

Rev. 11:9 The two witnesses are to be slain by the beast and their bodies are to be unburied like the saints of Psalm 79:2.

1. Toy: Quotations in the New Testament p.259.

Rev. 11:15 "The kingdom of the world is become the kingdom of our Lord and of his Christ" is an echo of the language of Psalm 2:2: "The kings of the earth set themselves - - - - against Jehovah and against his anointed (Christ)". The author has cleverly adapted the words to portray the consummation of which the Psalm is but the prediction.[1]

Rev. 11:17f."Jehovah reigns: let the people tremble ὀργιζέσθωσαν (Ps. 99:1). In the Apocalypse "the Lord reigned" and the nations were wroth, ὠργίσθησαν. There is evidence of the influence of the LXX here.

Rev. 11:18 and 19:5 have an interesting phrase from Psalm 115:13. The Psalm reads: "He will bless them that fear Jehovah, both small and great."

Rev. 12:1 The fact that the woman was"arrayed with the sun" may be a detail from Psalm 104:2: "Who coverest thyself with light as with a garment".[2]

Rev. 12:5f. See Rev. 2:26.

Rev. 12:12 "Rejoice, O heavens" is a reminiscence of "Let the heaven be glad", and let the earth rejoice" (Ps.96:11) and "Sing, O heavens, and be joyful, O earth"(Isa.49:13).[3]

Rev. 12:15 "The river which the serpent casts out of his mouth to overwhelm the woman is perhaps suggested by such passages as Psalm 18:4,16: "The floods of ungodliness made me afraid", and "He drew me out of many waters,"

1. Charles: The Revelation of St. John p.259.
2. The other passage cited by Toy:(Quotations p.265) do not refer to light or the heavenly bodies as garments. Those passages are Isaiah 60:3, Song of Songs 6:10; Daniel 12:3.
3. Revelation follows the Hebrew of the verse from the Psalms but has the exact words of the LXX of Isaiah. It is a question as to which was the original of his expression.

Rev. 13:8 See Revelation 3:5.

Rev. 14:3 See Revelation 5:9.

Rev. 14:10 "The wine of the wrath of God" is from Psalm 75:8 and Isaiah 57:17. "The wine of the fierceness of his wrath" (Rev. 16:19) shows a like influence. The fire and brimstone of Revelation 14:10; 19:20; 21:8; is from Psalm 11:6 which joins the idea of the cup and the fire and brimstone as the punishment of the wicked.[1]

Rev. 15:3 His works are marvelous (Psalms 139:14; 105:2 I Chron.16:9). His works are great (Ps. 111:2; 92:5). The author has gathered up the thought in one sentence: "Great and marvelous are thy works".

Rev. 15:4 The dependence of this verse can best be shown in parallel columns:

Rev. Who shall fear, O Lord	Jer. 10:7 Who should not fear thee, O King of the nations?
And glorify thy name? for thou only art holy;	Ps.86:9 They shall glorify thy name.
for all nations shall come and worship before thee;	Ps.86:9 All nations whom thou hast made shall come and worship before thee, O Lord;
for thy righteous acts have been made manifest	Ps. 98:2 Jehovah hath made known his salvation. His righteous acts hath he openly showed in the sight of the nations.

Rev. 16:1 The angel was commanded, "Go ye, and pour out the seven bowls of the wrath of God into the earth". We have the same figure in Psalm 69:24: "Pour out thine indignation upon them". See also Jeremiah 10:25 and Zephaniah 3:8.

1. See Isaiah 51:17 and Ezekiel 38:22.

Rev. 16:4 Water turned to blood was the first Egyptian plague (Ex. 7:20 and Ps. 78:44).

Rev. 16:6 This description of the persecution of the saints and prophets is like that destruction described in Psalm 79:3: "Their blood (of thy saints v.2) have they shed like water round about Jerusalem."

Rev. 16:7 The judgments of Jehovah are righteous (Ps. 119:75). See also Rev. 19:2.

Rev. 16:19 See Revelation 14:10

Rev. 17:8 See Revelation 3:5.

Rev. 17:14 The Lamb is King of kings and Lord of lords. This is spoken of Christ in I Timothy 6:15. God is called the King of kings (II Macc. 13:4) and Lord of lords (Ps.136: 3 and Dt.10:17) We find these words again in Revelation 19:16. In 17:14 the Lamb is also the chosen of Psalm 89:3,

Rev. 17:18 See Revelation 6:15.

Rev. 18:2,6 These two verses indicate an influence from Psalm 137:8: "O daughter of Babylon, that art to be destroyed, happy shall he be that rewardeth thee as thou hast served us." Verse 2 shows an influence from Isaiah 13:21,22. "According to her works" suggests Psalm 62:12 and Proverbs 24:12.

Rev. 19:1 "Hallelujah" is found in many Psalms(e.g.104:35 and 106:1). This word of praise is used repeatedly in the 19th chapter in verses 3,4 and 6.

Rev. 19:2 See Revelation 16:7.

Rev. 19:4 The words of the four living creatures and the four and twenty elders constituted the part which the people had according to Psalm 106:48: "Let all the people say, Amen; Hallelujah."

Rev. 19:4c. f. The words of praise which came forth from the throne were derived from the following Psalms:

Psalm 135:1 Praise him, O ye servants of Jehovah.

135:20 Ye that fear Jehovah, bless ye Jehovah.

22:23 Ye that fear Jehovah, praise him.

134:1 Bless ye Jehovah, all ye servants of Jehovah.

115:13 Them that fear Jehovah, both small and great.

Rev. 19:6,7 Again in these verses we find words of praise taken from the Psalms.

Psalm 97:1: "Jehovah reigneth. let the earth rejoice; let the multitudes of the isles be glad." See also Psalm 93:1; 96:10; and I Chronicles 16:31.

Rev. 19:8 The description of the bride's apparel reminds us of Psalm 132:9: "Let thy priests (whose official dress was of fine linen)[1] be clothed in righteousness."

Rev.19:15 See Revelation 2:26

Rev. 19:16 See Revelation 17:14.

Rev. 19:19 See Revelation 6:15.

Rev. 19:20 See Revelation 14:10.

Rev. 20:9 Zion is the city that Jehovah loves. (Ps.78:68 and 87:2).

Rev. 20:12 See Revelation 3:5. The dead were to be judged "according to their works." This phrase is from Psalm 28:4 and 62:12 and Proverbs 24:12.

Rev. 20:15 See Revelation 3:5.

1. Toy: Quotations in the New Testament p.273.

Rev. 21:7 The two relationships, that of being God and that of being Father, of God to man is combined also in Psalm 89:26: "He shall cry unto me. Thou art my Father, my God, and the rock of my salvation". To him that overcometh God will be God and Father.

Rev. 21:8 See Revelation 14:10.

Rev. 21:27 See Revelation 3:5.

Rev. 22:4 The servants of God at last "shall see his face". That is the desire of the devout ones through the ages. Said the Psalmist "As for me, I shall behold thy face in righteousness, I shall be satisfied, when I awake, with beholding thy form" (Ps. 17:15). In his glorious vision, the writer sees the fulfillment of Jesus' words, "Blessed are the pure in heart, for they shall see God." (Mt.5:8).

Rev. 22:12 See Revelation 20:12.

Section 2. Upon the Ideas.

Some of the ideas of the Psalmists will be found in Revelation as they expressed them. Some of them will be changed by reinterpretation. Our purpose in this section is to gather together these ideas around certain subjects, such as God, Jesus, judgment, reward,etc. Only the references in Revelation will be given below.

God has two relationships to his servants, that of God and that of Father (Rev. 21:7). His works are great and marvellous (Rev. 15:3). His relationship to man is very close. He searcheth the reins and hearts (Rev.2:23). His judgments

are righteous (Rev. 16:7; 19:2), and he renders to each according to his works (Rev. 2:23). Who can stand before his wrath (Rev. 6:17)? He reigns and the nations tremble (Rev. 11:7).[1] But in him is salvation (Rev. 7:10). His care for his own was ordained from the beginning (Rev. 13:8). The author of the Apocalypse extended this idea to refer to those who are condemned. Their names were not written in the book of life from the foundation of the world (Rev. 17:8).

Following Psalm 89 there are four epithets of Jesus. He is the faithful witness (Rev. 3:14; 1:5), the firstborn of the dead (Rev. 1:5), the ruler of the kings of the earth (Rev. 1:5), and the chosen (Rev.17:14). He will rule with a rod of iron (Rev. 12:5; 19:5). We have in Revelation another instance of the application of the attributes of God to Jesus. He is King of kings, and Lord of lords (Rev. 17:14; 19:16).

The praises and doxologies of Revelation are full of references to Psalms. Prayers are likened to incense (Rev. 5:8). They sing a new song (Rev. 5:9; 14:3), that is, a song of praise for a new blessing. They call on the heavens to rejoice (Rev. 12:12) and upon them that fear Jehovah to praise him (Rev.19:5). "Hallelujah; Amen" is the response to the words of praise (Rev. 19:4).

In the words of the Psalms our author describes the practices of the wicked and the persecution of the saints.

1. This no doubt is the meaning of the passage. The Hebrew verb in Psalm 99:1 is רגז , meaning, to tremble with emotion. The LXX renders it with ὀργίζω , to be angry. We have observed the same LXX rendering in the case of Psalm 4:4 which Paul quoted in Ephesians 4:26. In Revelation it gives better sense to translate it "to tremble".

The wicked worshipped idols of silver and gold, which cannot see, hear, or walk (Rev. 9:20). The servants of Jehovah were slain and lie unburied in the streets of Jerusalem (Rev.11: 9). The wicked have shed the blood of the saints freely.(Rev. 16:6).

But there rises up one who fights for the saints. His mother was arrayed with the sun (Rev. 12:1). The floods of ungodliness were sent forth to overwhelm her (Rev. 12:15). The beasts and the kings of the earth gathered together against the son (Rev. 19:19). But he will be victorious for the kingdom of the world will become the kingdom of our Lord and of his Christ (Rev. 11:15). For his enemies shall drink of the wine of God's wrath (Rev. 14:10; 16:1) and plagues shall come upon them. Among the plagues is that one in which the rivers turn to blood (Rev. 16:4).

There comes at last the judgment when the book of life is opened and the dead are judged according to their works (Rev. 3:5; 20:12). Those whose names are not in the book of life shall be cast into a lake of fire (Rev. 20:15). The ideas from the Psalms in these passages are "the book of life" and the rendering "according to one's works". But this is an illustration of the mixture of the ideas in the Apocalypse. Babylon, the symbol of the enemies of the saints, is to receive her just deserts (Rev. 18:6).

The time comes at last to reward those who fear Jehovah

both great and small (Rev. 11:8). He uses figurative language and speaks of them as a bride who wears righteousness as a garment (Rev. 19:8). The tables will be turned. It is he that overcometh that shall reign (Rev. 2:26f.). And they shall have desire satisfied. They shall see his face (Rev. 22:4).

Chapter XIII

The Influence of the Psalms upon the Ideas of the New Testament.

At last we have come to our goal. We have seen that the New Testament writers were influenced by the Psalms. Passage by passage we have discussed that influence. We have eliminated some passages for which there was inadequate proof. We have picked out the point of the quotations. We have seen the influence which the references and paraphrases have indicated. Now we assemble the evidences of that influence as they are incorporated in the passages studied.

Our Goal

In claiming for these quotations and references an influence on the ideas of the New Testament we do not claim that always they are the source of such ideas. We have already seen that the writers had before them certain facts - the life of Jesus, the acceptance of the Gospel by the Gentiles, etc. These facts are the source of many of the ideas of the New Testament. But inasmuch as they built their proof for the ideas upon the Old Testament, we claim that the Old Testament exercised an influence upon them. So in this sense, some of the ideas discussed in this chapter are influenced by the Psalms. For some of them the Psalms are the source.

Definition of Influence

Section 1. Upon the Narratives.

The influence of the Psalms upon the narratives is confined entirely to the four gospels. This is natural as it was only Jesus' life which was the fulfillment of prophecy. The acts of his followers had no bearing upon the Messianic prophecies.

Only in Gospels

Accepting the generally accepted theory that Mark is one of the sources for Matthew and Luke and that John was written later than the Synoptics, it is interesting to note how the Psalms influenced the later gospels more than the earlier ones. It seems that more and more the followers of Jesus were finding points of correspondence between prophecy and its fulfillment in the life of Jesus.

There are factors other than the time element which explain this phenomenon, however, The great influence upon Matthew may have been due to his desire to show how Jesus fulfilled prophecy.[1] Matthew, however, does not quote from the Psalms as prophecy.[1] The quotations from Psalms are put on the lips of his characters. John has several quotations from the Psalms which explain as fulfillment of prophecy events in Jesus' life. Here again the desire to show how Jesus fulfilled prophecy functioned.

Prophecy Fulfilled in Jesus

Marcan narrative material contains only two passages where the influence of the Psalms is to be noted. In the story of

1. Matthew 13:35 is not an exception, as the formula for that quotation indicates.

the triumphal entry Mark relates how the throngs greeted Jesus with the words of the Psalm:[1] "Blessed is he that cometh in the name of the Lord". Mark understood this as a Messianic greeting as did the other Evangelists.[2] In two verses of Mark's account of the crucifixion we find details which remind one of passages from the Psalms. They who looked at Jesus shook their heads in derision.[3] His friends stood afar off.[4] These details which correspond to the sufferings of the Psalmists might be considered coincidences were it not for other factors. The quotation of Jesus from the Twenty-second Psalm[5] naturally turned the attention of his followers to the Psalms and the Twenty-second Psalm in particular in connection with the crucifixion. The details added by Matthew and Luke to the account and the direct references to the Psalms by John in his account confirm us in our opinion that the New Testament Christians saw in the Psalms details for the description of Jesus' passion .

Influence upon Marcan Narratives

Matthew includes in his narrative material many details not found in the Marcan source. We do not know the origin of the story of the Magi, but it contains certain details found in the Psalms.[6] The later development of this story indicates that it was influenced by the passages from the Psalms. Only in Matthew do the

Upon Matthew

1. Mark 11:9 Psalm 118:26.
2. Matthew 21:9, Luke 19:38, and John 12:13.
3. Mark 15:29, Psalm 22:7, 109:25 and Lamentations 2:15.
4. Mark 15:40, Psalm 38:11
5. Mark 15:34 Psalm 22:1
6. Matthew 2:11, Psalm 72:10,11,15, Isaiah 60:6 and Psalm 68:29.

children sing, thus giving occasion for Jesus' quotation from Psalm 8.[1] Matthew in his story of the crucifixion in chapter 27 includes the details of the Psalms which we find in Mark and adds others. Gall is added to the drink which Jesus refused.[2] This suggests that the motive was cruelty and not mercy as we may infer from Mark's account. Cruelty also is the motive in the case of the Psalmist. A part of the persecution was the stare of the bystanders.[3] The taunt of the persecutors is almost a quotation from Psalm 22.[4] In the narrative material there is one quotation peculiar to Matthew. Jesus speaks in parables that the Scriptures might be fulfilled.[5]

Luke adds very little to the narrative material of Mark which shows an influence from the Psalms. Along with Matthew he gives the quotation of Satan from the Psalms.[6] In Luke only, the one who has been healed glorifies God.[7]

Upon Luke

This is true even where there are parallel accounts in the Synoptics.[8] We are reminded of the Psalmist's words: "I will deliver thee, and thou shalt glorify me."[9] In the story of the crucifixion Luke tells us that it was his acquaintance which stood afar off.[10] These two influences

1. Matthew 21:16 Psalm 8:2.
2. Matthew 27:24 Psalm 69:21.
3. Matthew 27:36 Psalm 22:17.
4. Matthew 27:43 Psalm 22:8
5. Matthew 13:35 Psalm 78:2
6. Luke 4:10f., Matthew 4:6, Psalm 91:11f.
7. Luke 5:25; 13:13; 17:15; 18:43.
8. Cf. Matthew 9:7, Mark 2:11 and Matthew 20:34, Mark 10:52.
9. Psalm 50:15.
10. Luke 23:49 Psalm 88:8.

could scarcely be affirmed if Luke did not show similar influence in other instances. According to Luke Jesus quotes on the cross from Psalm 31:5 instead of Psalm 22:1. Only in Luke does Jesus give his disciples authority to tread upon serpents and scorpions.[1] Luke introduces the word "ravens" into Jesus' description of God's care of birds.[2] These passages indicate that Luke is influenced directly by the Psalms.[3]

Upon John

John finds in the Psalms whenever possible a prophecy which is fulfilled by an event in the life of Jesus. When the disciples saw Jesus driving the money changers from the Temple they were reminded of the Psalmist's words: "Zeal for thy house shall eat me up".[4] The betrayal by Judas Iscariot is foretold.[5] The story of the parting of the garments is told by the Synoptics without any reference to Scripture. But John relates it in such detail as to make it fulfill exactly the prophecy in the Psalms, which he quotes.[6] Even the thirst of Jesus on the cross in an awkward passage he makes the fulfillment of Scripture.[7] It is not clear to what passage he refers the prophecy that Jesus' bones shall not be broken, but it seems that Psalm 34:20 has had some influence.[8]

1. Luke 10:19 Psalm 91:13
2. Luke 12:24, Psalm 147:9, Job 38:41; cf. Matthew 6:26.
3. Similar passages are Luke 19:44, 21:24ff.
4. John 2:17, Psalm 69:9.
5. John 13:18 Psalm 41:9.
6. John 19:24 Psalm 22:18.
7. John 19:28f. Psalm 22:15, 69:21.
8. John 19:36 cf. Exodus 12:46 and Numbers 9:12.

Section 2. Upon Statements of Practical Import.

Jesus, according to the gospel narrative, expressed his feelings and experiences in words borrowed from the Psalter.

Express Feelings of Jesus

There was the cry on the cross expressive of his intense suffering: "My God, my God, why hast thou forsaken me?"[1] In the garden he had confessed "My soul is exceedingly sorrowful".[2] In words reminiscent of the same Psalm John tells us that Jesus said in the upper room: "Now is my soul troubled".[3] According to Luke's account his last words were those of trust in God quoted from the Psalms: "Into thy hands, I commend (commit) my spirit".[4]

Express Feeling of Paul

Paul likewise finds in the Psalms the expression of his feelings and experiences. He quotes: "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter".[5] Reminiscent of this passage is his plaint: "I die daily".[6] He also said, "We who live are always delivered unto death for Jesus' sake".[7] Also in II Corinthians he has a paraphrase of a passage from the Psalms: "As dying, and behold, we live; as chastened, and not killed"[8] Though these passages are descriptive of his state, he quotes from the LXX: "I believed, and therefore did I speak."[9]

1. Matthew 27:46, Mark 15:34, Psalm 22:1
2. Matthew 26:38, Mark 15:34 Psalm 42:5
3. John 12:27, Psalm 42:6, 6:3.
4. Luke 23:46 Psalm 31:5.
5. Romans 8:36 Psalm 44:22.
6. I Corinthians 15:31.
7. II Corinthians 4:11.
8. II Corinthians 6:9, Psalm 118:17f.
9. II Corinthians 4:13 Psalm 116:10.

Quotations from the Psalms are used to explain or justify the action of the speaker. Jesus rejects those who do not do the will of his Father. It makes his course more easily understood that he quotes from the Psalms: "Depart from me, ye that work iniquity".[1] To justify their appointment of a successor to Judas Iscariot Peter quotes from the Psalms.[2]

Justify Courses of Action

In some cases expressions or whole passages from the Psalms are used in narrating history. Paul quotes: "I have found David the son of Jesse, a man after my heart, who shall do all my will".[3] Stephen makes reference to a passage from the Psalms when speaking of David.[4] His story of Joseph follows more closely the Psalms passage[5] than the Genesis account. When Paul wishes to state that the gospel has been preached to all the Jews he quotes from the Psalms.[6]

Narrate History

A number of passages are for the purpose of exhortation, warning, encouragement, or instruction. Many exhortations are quoted from the Psalms and others are couched in language strongly suggesting the Psalms. "Follow after peace.[7] Quit you like men, be strong.[8] "Be ye angry and sin not".[9] Cleanse your hands; purify your hearts, if you would draw nigh to God.[10] In a long quotation Peter

Exhortation

1. Matthew 7:23, Luke 13:27, Psalm 6:8.
2. Acts 1:21, Psalm 69:25 and 109:8.
3. Acts 13:22, Psalm 89:20 and Isaiah 44:28.
4. Acts 7:46 Psalm 132:5.
5. Acts 7:10 Psalm 105:20f.
6. Romans 10:18 Psalm 19:4.
7. Romans 14:19, Hebrews 12:14, Psalm 34:14.
8. I Corinthians 16:13 Psalm 31:24.
9. Ephesians 4:26 a quotation from Psalm 4:4.
10. James 4:11 Psalm 24:4.

exhorts his readers to refrain from evil and do good.[1]

Sometimes a challenge is thrown down. God has given liberally, you should give. That is the effect of the quotation in II Corinthians 9:9.[2] Christ is offered as an example. He did not please himself. Christians should follow his example.[3] Neither was guile found in his mouth.[4] The bride of Christ is clothed in righteous acts as were the priests in the Psalms.[5] This should stimulate to good deeds.

Challenge

Some quotations and references contain a warning. Repent or perish.[6] The quotation in Hebrews 3:7-11[7] is interpreted in a long passage as a warning against unbelief. He that speaketh against his brother is condemned.[8]

Warning

Other passages reflecting the influence of the Psalms are for the purpose of encouragement."Let not your heart be troubled".[9] One may cast his care upon the Lord.[10]

Encouragement

Some of the passages under consideration serve the purpose of giving instruction. Jesus taught humility by the story of the Pharisee and Publican. One is struck with that quality in the prayers both of the publican and the Psalmist.[11] Jesus taught also the qualities of those

Instruction

1. I Peter 3:10-12 Psalm 34:12-16.
2. Psalm 112:9.
3. Romans 15:3 Psalm 69:9.
4. I Peter 2:22 Psalm 32:2 Isaiah 53:9.
5. Revelation 19:8 Psalm 132:9.
6. Luke 13:3,5 Psalm 7:12.
7. Psalm 95:7-11.
8. James 4:4 Psalm 50:20.
9. John 14:1,27 Psalm 6:3, 42:6.
10. I Peter 5:7 Psalm 55:22.
11. Luke 18:13 Psalm 25:11.

who should inherit the kingdom of heaven. They are the poor,[1] the meek,[2] and the pure in heart.[3] When Paul was asked about the eating of meat offered to idols, he replied with a quotation from the Psalms. All meat belonged to God, for "the earth is the Lord's and the fulness thereof."[4]

Section 3. Upon the Content of the Worship and Ritual.

The New Testament contains some hymns which are clearly built upon the Psalms. Not only are they fashioned after the Psalms but contain the ideas of the Psalms.

Hymns

A study of the first and second chapters of Luke reveals this. God cares for the needy and afflicted.[5] He exalts the lowly.[6] He is mighty and has done great things.[7] His name is holy.[8] ~~His name is holy.~~[9] His mercy is eternal.[10] He is the redeemer.[11] He remembers his covenant.[12] The hymn in the nineteenth chapter of Revelation is full of phrases from the Psalms.[13] The response of the elder and the four living creatures was that prescribed by the Psalmist: "Let all the people say, Amen; Hallelujah".[14]

The doxologies of Paul are practically the same as those at the conclusion of the first four books of the Psalms.[15]

1. This word has a religious coloring. See page of this paper. The references are Matthew 5:3, Luke 6:20, Psalm 69:32.
2. Matthew 5:5 Psalm 37:11
3. Matthew 5:8 Psalm 24:3,4.
4. I Corinthians 10:26 Psalm 24:1.
5. Luke 1:48,53 Psalms 107:9 and 34:10
6. Luke 1:52 Psalm 113:7f.
7. Luke 1:49,51 Psalms 118:15, 71:19, 106:21.
8. Luke 1:49 Psalm 111:9c.
10. Luke 1:50 Psalm 103:17
11. Luke 1:68 Psalm 111:9a.
12. Luke 1:72f. Psalms 105:8f., 106:45.
13. Psalms 135:1,20; 22:23; 134:1; 115:13; 97:1; 93:1; 96:10.
14. Revelation 19:4 Psalms 106:48.
15. Romans 1:25; 9:5; II Corinthians 11:31; Psalms 41:13; 72:18f; 89:52f. 106:48.

His benediction in Galatians 6:16 reminds us of the benediction of Psalms 125:6 and 128:5. The prayer of the disciples after Peter was restored to them contained an expression from Psalm 146:6,[1] and a paraphrase of Psalm 2:1.

Prayer

Section 4. Upon the Theology of the New Testament.

The passages in the New Testament which show an influence from the Psalms do not contain a complete system of theology. Such a thing is not contemplated. We are merely grouping them about certain subjects which are included in theology. This section is an answer to the question: What influence has the Psalms upon the New Testament conceptions of God and the world, man and sin, Christ and redemption?

Defining Our Problem

God is called the God of glory.[2] He is above all time. A thousand years in his sight are but as a day.[3] His works are great and marvellous.[4] He is a just and righteous judge. He will judge the world in righteousness.[5] His judgments are righteous.[6] In any judgment which he might pass upon man, God is always to be considered just.[7] From the Psalms Revelation borrows some of its awesome aspects. He will pour out his wrath;[8] who can stand before him?[9]

God

1. Cf. Exodus 20:11.
2. Acts 7:2 Psalm 29:3.
3. II Peter 3:8 Psalm 90:4
4. Revelation 15:3 Psalm 111:2; 92:5; 139:14; 105:2 I Chronicles 16:9.
5. Acts 17:31 Psalm 9:8; 96:13; 98:9.
6. Revelation 16:7; 19:2; Psalm 119:75.
7. Romans 3:4; Psalm 51:4.
8. Revelation 16:1; Psalm 69:24 cf. Jeremiah 10:25 Zephaniah 3:8.
9. Revelation 11:17f. Psalm 99:1.

Yet he is merciful and full of pity.[1] God reigns,[2] and all nations shall come and worship Him.[3]

God and the World

God is the creator of heaven, earth, sea, and all that is in them.[4] "The earth is the Lord's, and the fulness thereof".[5] He gives the rain and the resulting harvest.[6] He cares for the ravens.[7] In the Psalms the forces of nature are represented as doing the will of God, but the author of the Epistle to the Hebrews sees a description of the angels in the passage.[8] They are beings of a temporary character who do the will of God.

God and Man

In his relations to mankind God is the God and Father.[9] His relationship to mankind is very close.[10] He tries or searches the heart and mind.[11] He cares for mankind. He keeps the righteous man from all harm.[12] (It is Jesus who gives the authority to tread upon serpents in the New Testament.) God watches over the righteous.[13] Because of God's care for man, he may cast his anxiety upon Him.[14] From the beginning God has mapped out the destiny of the individual man.[15]

1. James 5:11, Psalm 103:8; 111:4; 112:4; 145:8.
2. Revelation 19:6; 11:17f.; Psalm 97:1; 99:1.
3. Revelation 15:4 Psalm 86:9.
4. Acts 14:15; 17:24; Psalm 146:6; Exodus 20:11. cf. Psalm 124:8; Isaiah 37:16; 42:5.
5. I Corinthians 10:26 Psalm 24:1.
6. Acts 14:17; Psalm 65:10f., 104:13f., 147:8f., Jeremiah 5:24.
7. Luke 12:24; Psalm 147:9; Job 38:41.
8. Hebrews 1:7, Psalm 104:4.
9. I Corinthians 8:6; Ephesians 4:6; Revelation 21:7; Psalm 89:26.
10. Acts 17:27, Psalm 145:18.
11. II Thessalonians 2:4; Revelation 2:23; Psalm 7:9; 26:2; Jeremiah 11:20; 17:10; 20:12.
12. Luke 10:19, Psalm 91:13.
13. I Peter 3:12, Psalm 34:15.
14. I Peter 5:7, Psalm 55:22.
15. Revelation 13:8; 17:8; Psalm 139:16.

Man, on the other hand, has rejected God.[1] He has exalted himself in the pride of his intellectual powers, but his thoughts are vain.[2] He is altogether wicked.[3]

Man and Sin

The tongue is particularly evil, it is full of poison.[4] In the sight of God no man living is righteous, according to the Psalmist.[5] But the Apostle with the Septuagint before him qualifies the expression by adding the phrase "by the works of the Law".[6] He includes the ritual law.[7] Man is a "lost sheep" and must be sought of God and his agents.[8]

But man is storing up wrath against himself. A day of wrath is coming[9] in which God or Christ will render to each according to his works.[10] The face of God is against the wicked.[11] He will also reward the righteous in the day of judgement.[12]

Judgment

Modes of the punishment which is to be visited upon the wicked according to the New Testament are also in the Psalms. We see little children dashed to the ground,[13] the Gentiles overrunning Jerusalem[14] and the dead bodies of the servants of God lying unburied in the streets of Jerusalem.[15] Certain signs of distress upon

Modes of Punishment

1. Romans 1:23, Psalm 106:20, Jeremiah 2:11, Deuteronomy 4:16.
2. I Corinthians 2:30, Psalm 94:11.
3. Romans 3:10-18, Psalm 14:2f; 59:3; 140:3; 10:7; Isaiah 59:7,8; Psalm 36:1.
4. James 3:8, Psalm 140:3.
5. Psalm 143:2.
6. Romans 3:20.
7. Galatians 2:16.
8. Matthew 10:6; Luke 19:10; Psalm 119:176; Ezekiel 34:16; Jeremiah 50:6.
9. Romans 2:5 Psalm 110:5.
10. Matthew 16;27; Romans 2:6; II Corinthians 11:15; II Timothy 4:14; I Peter 1:17; Psalm 28:4; Proverbs 24:12.
11. I Peter 3:12, Psalm 34:16.
12. Revelation 20:12; 22:12; Psalm 62:12.
13. Luke 19:44, Psalm 137:9; Hosea 13:16; Nahum 3:10.
14. Luke 21:24, Psalm 79:1
15. Revelation 11:8,9, Psalm 79:2.

the earth are copied from the Psalms - the roaring of the sea and its waves - signs of God manifest - men afraid.[1] Babylon[2] shall be punished according to her deserts.[3] The plague of water turned to blood was the first plague of Egypt.[4] Fire and brimstone shall be the reward of the wicked.[5]

But man has a Redeemer. According to the Old Testament it is Jehovah. According to the New Testament it is Christ.

Christ and Redemption

The redemptive element in the theology of the New Testament is much more highly developed. That constitutes the fundamental difference between the old and new revelation. The ideas concerning Christ and redemption are so intricately interwoven with those about Jesus and the Messianic kingdom that we have assigned all the discussion of them to the next section of this chapter.

Section 5. Upon the Ideas concerning Jesus and the Messianic Kingdom.

Up to the present moment we have been studying those ideas which were common to the Psalms and the New Testament.

Purpose of Referring to Prophecy

The New Testament writers had the facts of Jesus' life and work before them. They also had the fact that the Gentiles were accepted in the new faith. They must prove these facts to the Jews

1. Luke 21:25f., Psalm 79:1
2. In Revelation a symbol of Rome.
3. Revelation 18:6, Psalm 137:8
4. Revelation 16:4; Psalm 78:44; Exodus 7:20.
5. Revelation 14:10; 19:20; 21:8; Psalm 11:6.

and proselytes by means of the Scripture. In this chapter we study the results of that process. Let us keep in mind the hermeneutical principles set forth in Chapter IV of this paper.

The events of Jesus' life proved him to be the the promised Messiah. This we have noted in Section 1 of this chapter.

Fulfillment in Jesus' life

These references to the Psalms are more prominent in connection with the events of the week of his passion, but are used also to show that his method of teaching, the cleansing of the Temple (according to John) etc. were the fulfillment of prophecy in the Psalms.

Hand in hand with this proof that Jesus was the Christ ran also the proof that certain things were true of Jesus

Messianic Conceptions Apply to Jesus

because they were found in prophecies which were interpreted by them Messianically. These two types of citations are almost indistinguishable in some instances. It is very difficult to determine whether Acts 13:33 is a proof of the resurrection or that Jesus is the Messiah. It was not necessary for them to make that distinction. It was necessary only to show by the quotation of Scripture that Jesus was the Christ and arose from the dead.

There was, of course, Jesus' consciousness of his filial relation to God and of himself as the suffering Messiah. The followers of Jesus had this given and used the same quotation

which Jesus used to express this consciousness. It was necessary to prove to the Jews that Jesus' unique consciousness was in harmony with the Scripture. First, then, let us study Jesus' expression of his self-consciousness through the medium of his citation of the Psalms.

Jesus' Messianic Consciousness

Jesus quoted from Psalm 118:26 merely to express his belief that he would be hailed as the Messiah.[1] One of his important tasks was to define "Messiah." The Jews of his day looked upon the Messiah as an earthly monarch. Their conception was based upon the idea that he was to be David's son. Jesus taught them that another relationship existed between David and the Messiah, a spiritual relationship. He was to be David's Lord.[2] Jesus was conscious of a unique relationship to God. While the words of the Spirit at the baptism and the transfiguration are not put on the lips of Jesus, still it is reasonable to believe that they are an expression of his own consciousness of that relationship. These words were a Messianic expression.[3] Later in his ministry Jesus became conscious of another factor. He would be rejected. But he had confidence in an ultimate victory. This belief he expressed in the hearing of his enemies by quoting Psalm 118:22f.[4] When everything seemed lost from the earthly point of view, Jesus

Expressed in the Psalms

1. Matthew 23:39, Luke 13:35.
2. Matthew 22:44; Mark 12:36; Luke 20:42f.; Psalm 110:1.
3. Matthew 17:5; 3:17; Mark 1:11; 9:7; Luke 3:22; 9:35; Psalm 2:7.
4. Matthew 21:42; Mark 12:36; Luke 20:17.

gave expression to his confidence in his final triumph with the words of Psalm 110:1 and Daniel 7:13.[1]

From the very same passages which Jesus used to teach the nature and reality of his Messiahship, the followers of Jesus deduced some of their beliefs concerning Christ. Jesus has become Christ and Lord.[2] He is called "Lord" not because that is a designation of God, but because it is a title of Messiah.[3] Jesus the Christ stands or sits at the right hand of God.[4] The words of Psalm 110:1 constitute a prophecy of the resurrection.[5] Christ shall have dominion over his enemies.[6] Jesus is the stone which was rejected but has become the head of the corner.[7] These ideas are derived by the followers of Jesus from his use of the Psalms.

Same Passage Used by His Followers

To these they added other ideas concerning Jesus derived from the Psalms, guided perhaps by current Messianic expectation. He is a son of David.[8] This means more to the Pentecostal speaker that the promise was made with an oath, which is the unique feature of the prophecy in the Psalms. He is a successor to David,[9] and his kingdom shall be eternal.[10]

Relation to David

1. Matthew 26:64; Mark 14:62; Luke 22:69.
2. Acts 2:36, Psalm 110:1.
3. Psalm 110:1 was interpreted as Messianic by the Pharisees to whom Jesus spoke and the words "my lord" referred to the Messiah. See page 184 of this paper.
4. Mark 16:19; Acts 7:56; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:13; 8:1; 10:12; 12:2; I Peter 3:22 Psalm 110:1.
5. Acts 2:34f., Psalm 110:1.
6. Hebrews 10:12, Psalm 110:1
7. Acts 4:11; I Peter 2:7; Psalm 118:22.
8. Acts 2:30, Psalm 132:11.
9. Luke 1:32f. Acts 2:30; 13:22; Psalms 89:3,4,20,27-29,36; and 132:11
10. Luke 1:33; Psalm 89:28,29,36.

The followers of Jesus were under the necessity of explaining the cross, which was not in the Jewish picture of the Messiah. That is the motive of the reference to the rejected stone.[1] They asserted that Jesus was blameless, "They hated me without a cause".[2] The apology for the cross in the Epistle to the Hebrews is based upon the prophecy in the Psalms and was introduced incidentally.[3] The words "made a little lower than the angels" were applied to Jesus' humiliation and suffering. It was asserted that in order that Jesus' work become effectual for mankind he should become one with mankind. This oneness was shown by his suffering and his words: " I will declare thy name unto my brethren". Of course, the words were not really those of Jesus. They were spoken by the Psalmist. But by the current method of interpretation it was allowable to put them in the mouth of the Messiah.

The Cross

The first followers of Jesus were witnesses of his resurrection. It was entirely reasonable to them that he should arise from the dead, being the Christ. Had not David written prophecies of this event? He had said: "Thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption".[4] Again David said, "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies the

Resurrection of Jesus

1. Acts 4:11, I Peter 2:4,7; Psalm 118:22
2. John 15:25, Psalm 69:4; 35:19; 20:19; 109:3.
3. See Hebrews 2:9-12 and Psalms 8:4-6 and 22:22.
4. Acts 2:27,31; 13:35, Psalm 16:10.

footstool of thy feet.[1] Now these things were not fulfilled in David, and so must be true of the Messiah, which was Jesus.

Paul links the resurrection of Jesus with his sonship. He speaks of the resurrection as fulfilling the "promise made unto the fathers which he quotes: "Thou art my Son, this day have I begotten thee".[2]

Firstborn of the Dead

In the Epistle to the Romans (1:4) he says specifically that Jesus "was declared to be the Son of God - - - - by the resurrection from the dead".[3] The expression is also found in Revelation 1:5.

According to the Epistle to the Hebrews Jesus is set forth as a priest, who is superior to the Levitical order. He, like Aaron, was divinely appointed.[4] It is interesting in this connection to note that Peter calls him the Consecrated One, a term applied to Aaron in the Psalms.[5](The Greek ἅγιος is translated "Holy One" in the American Revised Version). The superiority of Jesus to Aaron lies in the fact that (1) his priesthood is eternal (2) it is after the order of Melchizedek, which was proven superior to the Levitical order, and (3) that it was established with an oath. Jesus also offers a better sacrifice, his own body. Using his mode of interpretation to an excessive degree, the author proves this by quoting a

Jesus as Priest

1.Acts 2:34, Psalm 110:1
2.Acts 13:33, Psalm 2:7
3.This statement no doubt explains his phrase fashioned upon the words of Psalm 89, "the first born of the dead". See Colossians 1:18 Proverbs 89:27.
4. Hebrews 5: 5,6; Psalm 2:7; 110:4.
5. Acts 3:14 Psalm 106:16 cf. John 6:69, Mark, 1:24, Luke 4:34.

a passage which condemns sacrifice.[1] All of these facts were derived from his interpretation of Psalm 110:4.

Jesus as King

Christ is the Heavenly King. He shall reign until all things are put under his feet.[2] In the fifteenth chapter of First Corinthians Paul does not quote from the Psalms as proof, but uses the words of Psalm 8:6 and 110:1 to express his thought. It is, therefore, very evident that his thought came from Psalm 110.[3] According to Paul he shall conquer all his enemies (I Cor. 15:25-28) even death, and shall subject all things unto himself (Phil.3:21). According to the Epistle to the Hebrews he shall have dominion over the world to come,[4] thus fulfilling the true destiny of man. Referring to the Second Psalm, Revelation portrays Jesus' reign as one of force.[5]

The Son of God

Jesus is the Son of God. Perhaps this idea had its origin in Jesus' expression of his own filial consciousness and in the current Messianic belief, But it was not without its support in the Psalms as interpreted by the New Testament writers. Jesus was called Son by the Father.[6] He was the firstborn.[7] The inference may be drawn from Paul[8] that there are other sons. And thus his humanity is implied.

1. Hebrews 10:5-7, Psalm 40:6-8.
2. I Corinthians 15:25-28, Philippians 3:21, Psalm 8:6; 110:1.
3. Matthew 22:44, Mark 12:36 have the same combination of Psalm 110:1 and 8:6 due to a confusion of ὑποπόδιον and ὑπόκατω
4. Hebrews 2:6-8, Psalm 8:4-6.
5. Revelation 12:5; 19:15, Psalm 2:8,9.
6. Hebrews 1:5; 5:5; Psalm 2:7.
7. Romans 8:29; Colossians 1:15,18; Hebrews 1:6; Psalm 89:27.
8. Romans 8:29, Colossians 1:15.

A difference between him and humanity is argued in John as he comments on the quotation "I said, ye are gods".[1] If this is a genuine logion of Jesus we have another expression of his self-consciousness based upon a quotation from the Psalms.

Some of the attributes of God as defined in the Psalms are transferred to Jesus by the writers of the New Testament.

Attributes of Jehovah Applied to Christ

Jesus is addressed as "My Lord and my God".[2] Lord is a perfectly proper designation of the Messiah and "God" may have been brought in because of association. This may explain why the order in the Psalms passage was inverted. Life is inherent in Jesus.[3] That life was the light of men.[4] That is true of Jehovah: " With thee is the fountain of life; in thy light shall we see light" [5] Jesus is judge and will render to every man according to his works.[6] Jesus is the agency of God's judgment in another place.[7] Sometimes God, sometimes Jesus, does the work of subjecting in Paul's reference to Psalm 8:6; 110:1.[8] Christ is the author of gifts as Paul proved by a passage which, in his Greek version of the Psalms, affirmed the same of God.[9] The breath of his mouth is the agency of his will.[10] He is Lord of lords.[11]

1. John 10:34, Psalm 82:6.
2. John 20:28, Psalm 35:25
3. John 1:4; 5:26.
4. John 1:4, 8:12.
5. Psalm 36:9
6. Matthew 16:27, Psalm 62:12, Proverbs 24:12.
7. Acts 17 31 Psalm 9:8, 96:13; 98:9.
8. I Corinthians 15:25-28, Philippians 3:21.
9. Ephesians 4:8, Psalm 68:18.
10. II Thessalonians 2:8 Psalm 33:6.
11. I Timothy 6:15, Psalm 136:3; Deuteronomy 10:17.

Jesus will redeem from sin.[1] The Son also is eternal.[2] This tendency to transfer the attributes of Jehovah to the Son was due perhaps in some measure to their conception of Christ as the agent of God. No doubt, some of it was due to the fact that it was easy for them to think of the of the LXX version of the Psalms as referring to the Messiah. The quotation of Psalm 102:25-27 in Hebrews 1:10-12 is an example.

Israel Rejected yet not Completely

According to the Jewish belief the Israelites would be the members of the Messianic kingdom. But because they rejected Jesus, they were rejected.[3] The prophecy of the Psalm had come to pass. Their table, the law, had become a snare. The chosen people, or the elect, were no longer the Israelites but the followers of Jesus .[4] Yet Israel was not completely rejected.[5] It was not intended that they should be. Jehovah will not cast off his people.[6]

Gentiles Accepted

The Gentiles were already a part of the Christian community. That was in harmony with the prophecies in the Psalms. It was written that the Gentiles should praise the Lord. "Therefore will I give praise unto thee among the Gentiles".[7] under Paul's interpretation became the intent of Jesus. The Gentiles were exhorted: "Praise the Lord, all ye Gentiles".[8]

1. Matthew 1:21 Titus 2:14; Psalm 130:8
2. Hebrews 1:10-12, Psalm 102:25-27.
3. Romans 11:9; Psalm 69:22f.
4. Romans 8:33; 9:11; 11:5,7,28; I Thess.1:4; II Tim. 2:10 Titus 1:1; Gal. 6:16; I Peter 1:1; 2:9. Ps. 89:3; 105:6,43; 106:5; Isa. 43:20; 65:9 Esther 16:21.
5. Romans 11:2 Psalm 94:14 I Sam 12:22.
6. Psalm 94:14.
7. Romans 15:9, Psalm 18:49.
8. Romans 15:11 Psalm 117:1.

Even Paul's doctrine of justification by faith found support from the Psalms to which it is foreign. Paul found a passage from which he could infer the presence of righteousness apart from works. It was a benediction upon the man whose sins were forgiven, who had therefore no sin. Upon this foundation, empty alike of sin and righteousness, he built the superstructure of proof of a righteousness due to the grace of God.[1]

Justification by Faith

To those who are saved for the Messianic kingdom there is a reward. God has promised a Sabbath rest for his people.[2] It is reasoned from a Psalm which referred to the Israelites who were in the wilderness seeking the rest of Canaan. God swore that they should not enter it, meaning, of course, the generation then in the wilderness. But our author interprets it as a rejection of the Israelites and holds out the promise of a rest to the faithful Christians. The rule of the saints was promised in Revelation as the reward for their struggle. In harmony with the fierceness of that struggle it was predicted as a rule of force,[3] and described in the same words as the rule of Christ.[4] He that overcometh was to receive eternal life. His name would not be blotted out of the book of life.[5] The righteous shall see his face.[6] That is the great reward for the pure in heart.[7]

Reward of the Righteousness

1. Romans 4:7f. Psalm 32:1f.
2. Hebrews 3:7-11 Psalm 95:7-11.
3. Revelation 2:26f., Psalm 2:8,9.
4. Revelation 12:5; 19:15.
5. Revelation 3:5; Psalm 69:28
6, Revelation 22:4 Psalm 17:15
7. Matthew 5:8, Psalm 24:3,4.

Section 6. Conclusions.

Let us now briefly state the conclusions at which we have arrived.

I. Narratives of the Gospels contain details which seem to have been derived from similar passages in the Psalms.

1. In Mark details of the story of the crucifixion show influence from the Psalms.
2. In Matthew details were added to the narratives of the Passion and details were related in the story of the Magi which indicate an influence from the Psalms.
3. Luke adds some material, apparently from an independent source, which shows Psalms influence.
4. In the Gospel of John the author saw the fulfillment of prophecies from the Psalms in such stories as the cleansing of the temple and the parting of the garments.

II. Certain passages from the Psalms served a practical purpose for Jesus and his followers.

1. Jesus expressed his feelings with quotations from the Psalms.
2. Paul expressed his feelings with quotations from the Psalms.
3. The disciples sometimes justified their course of action thereby.
4. The exhortations of the disciples were sometimes quotations from the Psalms.

III. There is evidence for the ritual use of the Psalms in New Testament times.

1. The New Testament contains some hymns which are fashioned after the Psalms.
2. The doxologies and some of the benedictions of Paul are very similar to passages in the Psalms.
3. Some New Testament prayers contain references to or quotations from the Psalms.

IV. A number of the theological conceptions of the New Testament find their expression in passages from the Psalms by way of quotation or reference.

1. God is defined by expressions brought from the Psalms.
2. His relation to the world is the subject matter of other New Testament passages which were influenced by the Psalms.
3. Quotation and reference bring into the New Testament some of the Psalmists' ideas concerning God's relation to mankind.
4. The thought of man's sinfulness and that of the sure punishment of man for his sins find expression in the New Testament through the medium of passages from the Psalms.

V. Ideas concerning Christ and the Messianic kingdom were derived from passages from the Psalms.

1. Events in Jesus' life fulfilled prophecies contained in the Psalms.
2. Messianic conceptions expressed in the Psalms were asserted as true of Jesus because he was the Messiah.

3. Jesus' expressions of his Messianic consciousness were greatly influenced by the Psalms.
4. Attributes of Jehovah as defined in the Psalms were asserted of Jesus in passages reminiscent of the Psalms.
5. Israel was rejected but a remnant was to be saved, according to the words of prophecy in the Psalms.
6. The Gentiles were to be included in the Messianic kingdom, as the makers of the New Testament read in the Psalms.
7. The triumph of the righteous was expressed in terms borrowed from the Psalms.

Chapter XIV

Summary

Our Task

We have conceived our task as three-fold: (1) To prove that the Psalms were well known in New Testament times, (2) to show to what extent the Psalms are contained in the New Testament, and (3) to indicate the influence of the Psalms upon the ideas of the New Testament.

Psalms Well Known in NT Times

That the Psalms were well-known by the common people of Jesus' day there can be little doubt. From the evidence of the Old Testament and the Mishna we learn that certain Psalms were used in the ritual of the Temple. Others were used at the great Feasts. These were largely attended by Jews from all over the world, those to whom the Christian message was later addressed. Not only that, but the people participated in the services, and very likely repeated the Psalms from memory. Though we do not have direct evidence of the use of the Psalms in the synagogue, the evidence for later use in the synagogue and in the Christian church practically assures us that the Psalms were used in the synagogues at the time of Jesus. The Psalms were used by the immediate followers of Jesus and later in the churches. They influenced the early Christian hymns. They were used for instruction in the Apostolic church.

To make this study we have, fortunately, the Hebrew Old Testament, the Greek Old Testament, and the New Testament in Greek. We have in Westcott and Hort's New Testament a very good text of the New Testament. Swete's Edition of the Septuagint will serve our purposes, in lieu of the text current in the first century. We can understand the meaning of the vocabulary of the New Testament better for a study of its setting in the Septuagint. Furthermore, there are certain expressions and figures of speech which have come from the LXX version of the Psalms.

Influence on Language and Style

The influence of the Psalms upon the New Testament is clearly indicated by the large number of citations. Hundreds of them are noted by scholars. We have carefully considered the probability for their influence. We have found over three hundred passages in the New Testament which contain references to or reminiscences of the Psalms. Seventy-two of the passages in the New Testament are quotations from the Psalms. Most of these are from the Septuagint. The formulae indicate that the Psalms were regarded as Scripture by the writers of the New Testament.

The Citations

As we study the influence of the Psalms, we must keep in mind the hermeneutical principles of the authors of the New Testament books. They adopted the Rabbinical method of making a passage bear any meaning of which it was capable, without regard to the context. They were prevented from excesses by the facts of Jesus' life and their own experiences and by Jesus' more spiritual interpretations.

Hermeneutical Principles

We reject the idea that any narrative in the gospels was invented with a passage from the Psalms as the basis.

Influence Upon the Gospels and Acts.

The better explanation is that the narrative existed and that passages which might be fulfilled by the event were sought in the Psalms. Mark, the earliest, of the Gospels, shows a little influence upon the story of the crucifixion. Matthew adds details from the Psalms to the story of the Magi and the stories of the week of our Lord's Passion. Luke has an independent source which reflects some influence from the Psalms. John goes again and again to the Psalms for prophecy which is fulfilled in Jesus' life. In the Acts of the Apostles only the speeches show influence from the Psalms. By their citations of the Psalms the early preachers proved the resurrection of Jesus and his lordship.

Upon the Pauline Epistles

It is possible to set forth almost altogether the whole argument of Paul in the Epistle to the Romans in his quotations of and references to the Psalms. Man is wicked and his wisdom is vain. Righteousness is a free gift of God. Israel was rejected because it clung too closely to the law, once the source of its power. The Gentiles will enter into the inheritance of the chosen people. Yet Israel is not wholly rejected. Each of these ideas is supported by the Psalms. There are other ideas concerning God and Christ in this Epistle and the others of the Pauline group which feel the influence of the Psalms. There are miscellaneous advices and scraps of ritual.

The Epistle to the Hebrews reveals a great deal of influence from the Psalms. By the aid of the quotations of the Psalms the author proved Jesus superior to the angels, to Moses and to Joshua and the Levitical priesthood. By his quotation of the Psalms he explained the necessity of Jesus' suffering, and promised a Sabbath rest to those who were faithful, There is very little influence upon the General Epistles. James shows a knowledge of the Psalms. The Epistles of Peter cite the Psalms to express some ideas about God and Jesus and to give encouragement and exhortation.

Upon Hebrews and the General Epistles

In Revelation there are no quotations but the writer's mind is full of the Psalms. Expressions and ideas appear everywhere. There are ideas concerning God, concerning Christ, and concerning the persecution of the saints and their final triumph. The hymns bring their ideas and expressions from the Psalms.

Upon Revelation

Now having seen the influence of the Psalms as it was exerted upon the individual book let us summarize that influence as it appears in the New Testament. The influence is felt in two ways. The Psalms may be the source of the idea or they may be used to give Scriptural support to an idea already held.

Nature of Influence

Passages from the Psalms were at the service of Jesus and his followers to express their feelings, to explain their deeds, or to exhort their hearers. Some elements of worship included in the New Testament are derived from the Psalms.

Many ideas of God found in the Psalms are written in the New Testament in exactly or approximately, as the case may be, the same words. His attributes are mentioned. He is the Creator and ruler over nature. He is the God and Father of mankind. The closeness of God's relationship to man is a true characteristic doctrine of the Psalms and the New Testament. Man's sin is declared in the words of the Psalms. Condemnation for sin is likewise expressed in passages from the Psalms.

Ideas Copied from the Psalms

The characteristic use of the Psalms by the New Testament writers is manifested particularly in connection with the ideas concerning Christ and the Messianic kingdom. The narratives are enriched by references to and quotations of the Psalms. In some cases details are added. In other cases, it is pointed out that certain Prophecies were fulfilled. They proved Jesus the Messiah, and then asserted the Messianic ideas which they gleaned from the Psalms as true of Jesus. Jesus cited the Psalms to express his own Messianic consciousness. His followers used these citations and others to prove him Christ and Lord. They applied attributes of God, according to the Psalms, to Jesus. They proved that the Gentiles were accepted along with a remanant of the Jews as the elect, citing the Psalms. They described the reward of the righteous in terms borrowed from the Psalms.

Ideas Derived by Interpretations

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Autobiography

Edgar Monroe McKown was born in Floyd County, Indiana, March 10, 1896. He is the only son and eldest child of Derastus William and Adelia McKown. He was educated in the public schools of Floyd County, graduating from the New Albany High School in 1916. After teaching school for two years he enrolled as a freshman in DePauw University. The next year he transferred to Evansville College and received the degree of A. B. from that institution in 1922. Three years of the four he served as pastor of a student charge. The two years following were spent in teaching in the public schools of Evansville, Indiana. In September 1924, he enrolled in Boston University School of Theology, from which he received the degree of Bachelor of Sacred Theology in 1927. Immediately he enrolled in the Graduate School of Boston University to pursue studies leading to the Ph. D. degree. While in New England he served as Director of Young People's Work at Morgan Memorial in Boston and later as pastor of the United Church of Wellesley. In 1923 he married Mary Eicholz of New Albany, Indiana, who has been a valuable assistant during these years. At the present time she and Dorothy, aged three, occupy with Mr. McKown the parsonage home at Shoals, Indiana, where he is pastor of the Methodist Episcopal Church.

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